

Vol 79 W from 10 to 16 and from

The Churches and Men.

16 to 38



THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 8 March 1894

Number 10

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READING NOTICES, headed nonpareil, 50 cents per line, each insertion, net.

W. L. GREENE & CO., Proprietors, Boston.

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ADVERSITY.

BY HARRIET MCEWEN KIMBALL



KNOW that Thou, O Lord,

Of very faithfulness

Hast caused me to be troubled thus—

Is Thy compassion less?

Could'st Thou our Father be

And chastisement withhold?

Thy very pity must correct,

Thy tender mercy mold.

Where shall the saints be found

Who did Thy chastening lack,

Or where the martyrs, who endured

The flame, the sword, the rack?

They, in their Lord's behalf,

Held as a gift from heaven

The holy privilege of pain

To them, as followers, given.

How cowardly, how base,

Must such as I appear,

Called to be saints like them, who yet

The smallest trial fear!

And when I think of Him,

The sufferer divine,

With whose reflected victory

The crowns of martyrs shine,

Into the dust I sink,

Dumb for my very shame,

Save when beneath His cross I plead

For pardon in His name.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

ANGLER—In Windsor, N. Y., Rev. Marshall B. Angier, pastor of the Presbyterian Church, aged 73 yrs. He was a graduate of Yale in the class of '44, and belonged to a family of six brothers, only one of whom, Rev. L. H. Angier of Boston, now survives.

LORING—In Minneapolis, Minn., after a sickness of one week, Mrs. Sarah E., wife of Rev. Levi Loring, aged 72 yrs.

ROBERTS—In Auburndale, March 4, Rev. Jacob Roberts, former pastor of Congregational churches in Fairhaven and East Medway. Funeral Wednesday at 3.15 P. M.; train leaves B. & A. Station at 2.25.

Highest award medal and three diplomas have been given to the New York Condensed Milk Company for the superiority of its Gail Borden Eagle Brand Condensed Milk, Borden's Extract of Coffee and Unsweetened Condensed Milk, exhibited at the World's Columbian Exposition.

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1. In what ways ought the conception of personal life and duty to be modified? Dec. 31, 1894.
2. Should any restrictions, legal or moral, be placed upon the accumulation of wealth? Dec. 31, 1896.
3. How can education be made a greater safeguard against materialism? Dec. 31, 1898.

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WILLIAM JEWETT TUCKER,
President of Dartmouth College.
Hanover, N. H., Feb. 15, 1894.

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Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

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Notices.

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BOSTON EVANGELICAL ALLIANCE, Bromfield Street Church, March 12, 10 A. M. Speaker, Mr. L. D. Wishard. Subject, The Young Men of College and Counting-House the World Over.

THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

AMERICAN MCALL ASSOCIATION.—Tenth annual meeting of the Boston Auxiliary, chapel Old South Church, Wednesday, March 14, 4 P. M. Address by Rev. F. E. Clark, D. D.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

APPROACHING STATE MEETINGS.

Any additions or corrections should be sent in as soon as possible.

Mississippi,	Annisston,	Thursday, March 22.
Alabama,	Macon,	Saturday, March 31.
Georgia,	Memphis,	Wednesday, April 4.
Tennessee,	Dallas,	Thursday, April 5.
Texas,	East Orange,	Thursday, April 17.
New Jersey,	Emporia,	Thursday, May 3.
Kansas,	Ft. Wayne,	Tuesday, May 8.
Indiana,	Springfield,	Tuesday, May 8.
Missouri,	Cincinnati,	Tuesday, May 8.
Ohio,	Newton,	Tuesday, May 15.
Iowa,	Pittsfield,	Tuesday, May 15.
Massachusetts,	Kalamazoo,	Tuesday, May 15.
Michigan,	Birmingham,	Tuesday, May 15.
New York,	Johnstown,	Tuesday, May 15.
Pennsylvania,	Redfield,	Tuesday, May 15.
South Dakota,	Oak Park,	Monday, May 21.
Illinois,	Providence,	Tuesday, June 23.
Rhode Island,	St. Johnsbury,	Tuesday, June 12.
Vermont,	Hartford,	Tuesday, June 19.
Connecticut Assn.,	Bangor,	Tuesday, June 19.
Maine,		
Connecticut Con.,		Tuesday, Nov. 20.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

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AMERICAN EDUCATION SOCIETY.—Carrying on the work hitherto done by College and Education Society and New West Education Commission. E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

FORM OF A BEQUEST.

I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest) to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1847; chapel, 257 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to seamen, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 257 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

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THE CONGREGATIONALIST

Volume LXXIX

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Number 10

OUR \$4.00 BIBLE FREE to any old subscriber who sends his own renewal and one new name with \$6.00, or the *Congregationalist* one year (to an old or new subscriber) and a copy of the Bible for \$5.00. Wallace's *PRINCE OF INDIA* (2 vols., \$2.50) also furnished upon the above terms.

FROM RECENT LETTERS.

"What is the matter with the *Congregationalist* lately? It is looming up as one of the ablest papers published. It is greatly appreciated in our family."—Col.

"Of all the papers that come to my study none is availed more earnestly than the *Congregationalist*. A paper that will brighten the old and add new life, in the real meaning of the word life, cannot but be a welcome visitor."—New York.

"The *Congregationalist* is certainly very much to be congratulated and thanked for the symposium on church music. It had the right ring all through, and is an encouraging symptom of the progress in these times toward a more general adoption of views that ten years ago were too often deemed 'peculiar' and 'fanciful,' if not worse."—Hartford, Ct.

*** THE CONGREGATIONALIST SERVICES. ***
Price, 1 cent each; 100 copies, 60 cents, postpaid.
Nos. 5-8, **EVENTIDE SERVICES**: 5, The Forgiveness of Sins; 6, Trust in God; 7, The Days of Thy Youth; 8, The House of Our God; 9, Passiontide; 10, Easter; Nos. 11-13, **EVENTIDE SERVICES**: 11, The Homeland; 12, Humility; 13, God in Nature; 14, The Way of Peace (Memorial); 15, Children's Sunday; 16, National.

Many churches of our order find it advantageous to arrange for a special series of Sunday evening services at this time of the year leading up to Easter Sunday, 25 March. Services Nos. 5-10 will be found well adapted to such a plan. No. 9 should be used on the evening of 18 March, and also at the regular midweek service of the church, or at a Good Friday service. The service will gain by this double use and the interest will be deepened.

"I never saw anything better than the combination of music, words and sentiment in the praise part, the selection of Scripture passages in the response part, and the interweaving of the two in No. 5 Service. For popular worship this is almost ideal."—Iowa.

*** THE CONGREGATIONALIST HANDBOOK. ***
Price, 4 cents each; 100 copies, \$1.25, postpaid.

We continue to receive favorable comments upon this year's list of prayer meeting topics, the feature of sub-topics being especially approved, while the Pastor's suggestions as they appear week by week in the *Congregationalist* are pronounced pertinent and helpful. No. 2 of the Handbook Series will be ready April 1, and will be devoted to the Forward Movements in which our churches are just now so much interested. Yearly subscription to the Handbook Series, 15 cents.

* FORM OF ADMISSION. *

To meet the demand already manifesting itself for the new form of admission to the church, printed last week, we have issued a neat eight-page leaflet, which will be sent, postpaid, for three cents; 10 copies, 25 cents; 100 copies, \$2.00. Churches contemplating any change in their method of receiving new members should examine carefully this form, prepared by a competent and representative committee of the National Council.

* CONGREGATIONALISM * FOR WHAT DOES IT STAND?

The first edition of our four-page leaflet with this title is already exhausted, but another has been issued, and orders can be filled promptly. Many pastors are putting them into the hands of their young people. Price, 40 cents a hundred, postpaid; smaller quantities at a proportionate rate.

THE teaching which follows a revival is certainly not less important than that which instituted it. Many churches have failed to secure the best results of a special baptism of the Holy Spirit because the work has been neglected after its initial steps have been taken. The *Christian Advocate* prints a conversation with a pastor who had received sixty-five converts into the church the previous Sunday and was already on his way South for a month's vacation. When he was asked if he had not wished to take advantage of the early enthusiasm of the converts to train them into habits of worship and work for Christ, he replied: "O,

no; I left that to the church and the Holy Spirit. I am tired and I am going off to have a good time. I have earned it, holding meetings right along for four weeks." When he returns he may find the fruits of the effort which so tired him as scarce as the zeal was feeble which permitted him to run away at the most critical time of the revival. The results of the unusual gracious blessings of the Holy Spirit this season will depend much on the staying power of churches and ministers in their work.

During the first week in next June the fiftieth anniversary of the organization of the Y. M. C. A. will be celebrated at Exeter Hall, London. In 1844 George Williams, then an assistant in a business firm in St. Paul's Churchyard, gathered the young men of that establishment into a mutual improvement society, which soon grew into an association for "the improvement of the spiritual condition of young men now engaged in the drapery and other trades," and, at the suggestion of the cashier of the firm, took the name of the Young Men's Christian Association. In half a century that little band has become a great host extending round the world. There are to-day 5,158 of these associations of young men, with a membership approaching half a million and a property in buildings and influence amounting to many millions of dollars. Mr. Williams is now at the head of the firm in which he was a humble assistant when he planted the seed which has grown to be a mighty tree. But no satisfaction from a business success can compare with that of witnessing that worldwide quickening of the spiritual life of young men which he was chosen to inaugurate. The semi-centennial in London next June will be a memorable occasion, well worthy of a visit from those on this side of the ocean.

Rev. Dr. Newman Smyth and his associates of the Law and Order League are doing effective service in New Haven in prodding the authorities to suppress the abundant gambling, drinking and other houses of ill repute, which seem to have waxed strong under the—shall we say protecting?—shadow of the police commissioners and their subordinates. At any rate, Dr. Smyth, in a statement presented in writing to the police commissioners, Feb. 27, pointed out that these places have long existed unmolested, that when the league furnished to the police department the evidence of their existence, which that body had either failed to find or ignored, the proprietors had ample warning to protect themselves against interference; and Dr. Smyth protested against commissioners being bondsmen for liquor sellers, as is the case in three instances in New Haven. He made the effective point, among others, that the city's honor is pledged to a hundred cities and a thousand homes, by its welcoming hundreds of students, to keep

the conditions of life within its bounds as wholesome as possible. The work which the league is doing calls for the thanks, not only of parents who send their sons to Yale, but of all who wish to have learning and morality united in that institution by keeping morally clean the city in which it stands.

An English writer has lately brought some telling statistics to prove the disastrous effect of the ambition of American young men to gain positions in business which are beyond their strength to sustain. Many of them, of unusual abilities, have succumbed to the too great strain of heavy responsibilities at the time when, with the slower pace of reason, they would have been ready to assume these burdens with ease. The records of American student life furnish similar illustrations of failure to reach substantial results through exhaustion in efforts to gain premature recognition. A New Haven correspondent of the *New York Evening Post* gives a list of six of those who held second rank in scholarship of the last twelve classes in Yale College, who have already died. So great a mortality among salutatorians, fifty per cent. so soon after graduation, could not have been due to natural causes only. It must be charged in part at least to mental overstrain, which defeated the very purpose for which liberal education was sought. The same writer also points out that college athletics have become spectacular, making consuming exactions on the physical strength of the few and on the applause of the remainder of the students for the sake of the impression on the outside world. We suggest a revival of the old college debating societies to discuss the question, What are the true ends of collegiate education?

THE PROBLEM OF THE MEN.

Why it should be any harder to draw men to church and to enlist them in its work than it is to secure the allegiance of women is a question on which we may all philosophize with varying degrees of success in arriving at the real nub of the difficulty. Theory aside, we may deal directly with the cold fact, and devote ourselves entirely to efforts to remedy a condition which is universally and frequently deplored. The merit of the deliverances on this subject, to which we devote large space this week, consists in the fact that the problem is treated both from the theoretical and the practical point of view. We have tried particularly to secure an ample and frank expression from the men themselves, and the numerous testimonies which Mr. Hibbard has gathered from all over the country constitute, we believe, one of the best marshalings of individual opinion that has ever been put into print. Mr. Root's recital of the results of his investigations is also a valuable contribution to the discussion.

After careful and, we trust, candid consideration of what the men have to say we cannot but feel that many, perhaps the

major portion, of the reasons alleged for apathy toward the church are excuses, not reasons. Churches there doubtless are where the lines are drawn too taut as respects creed and conduct. But where one man is kept from a church because it asks him to believe too much, or because it assumes to be the arbiter for him in matters which his enlightened conscience ought to decide, five men stay out of the church because they are not willing to commit themselves to the pure, unselfish, Christlike life for which the church stands or ought to stand.

At the same time the church may and should learn new ways of approach to men. We like Mr. Cook's suggestion that the young men be not overlooked when positions of responsibility are assigned. One explanation of the success of the Sunday Evening Clubs, which are springing up like magic, and to one of the most notably successful we refer on page 348, lies in the fact that the members are expected to do something. Different talents are utilized in different ways. A man is not necessarily debarred from being of great use to the church because he cannot teach a Sunday school class or exhort in prayer meeting. At the same time we are glad to have Dr. Leavitt and Mr. Pope emphasize the distinctively spiritual service that men can render. Jesus called His little band of disciples to be fishers of men, and today as of yore He wants more Andrews, more Philips, who will go out and bring back to Him their brothers, their neighbors and their business associates.

THE ARMENIAN QUESTION AGAIN.

Some weeks since we published a statement by Rev. Dr. Cyrus Hamlin condemning in unsparring terms the Huntchagist organization which is trying to produce revolution among Armenians and to secure sympathy and help in this country. The statement called forth protests from some in this vicinity connected with the Huntchagist movement. More recently we printed a communication from Rev. Dr. H. N. Barnum of Harpoot, Turkey, confirming Dr. Hamlin's position. This communication the *Christian Register* is pleased to describe as "a cold-blooded piece of apathy," and to warn missionaries that if they do not actively sympathize with this Armenian movement they will find that they "are standing in the way of their own success." A letter just received by us from another honored missionary, now on the field, characterizes this movement as originated by a "nihilistic revolutionary society, whose head is in Athens but whose root is in Russia." He says: "They have tried to excite the Turks against Protestant missionaries and Protestant Armenians on the ground that we enjoy foreign protection and can stand it. They have terrorized their own people by recklessly shooting down alleged traitors to their cause. . . . This movement has not been merely for independence, but in many cases has been pure and simple Nihilism. . . . All my experience justifies Dr. Hamlin's article as absolutely correct, and I do not know of any missionary who would dissent from this position."

Americans will not withhold from Armenians sympathy for the persecutions they are enduring, nor with their desire for an independence which from their geographical position it seems impossible for them to achieve. But an organized movement, whose main immediate object is to injure the innocent in the hope by this means of arousing

sympathy and active aid from the nations of Europe and America to deliver the Armenian people from their subjection to Turkey can hardly expect to win support among thinking men in this country.

MR. GLADSTONE'S RETIREMENT.

The resignation of the great British prime minister on Saturday last apparently ended one of the most prominent and, in some respects, most picturesque political careers of the century. Entering public life as a Conservative, Mr. Gladstone, after years of fidelity to that party, became a Liberal, evidently for conscientious reasons, and now has closed his ministerial, and probably his political, life by actually indorsing, at least conditionally, a proposal to abolish the House of Lords. Although eminent as an archaeologist, a classical scholar and an author, and recognized as the peer of the experts in each of these departments of learning, he has devoted his energies mainly to politics, and has had one of the longest and probably the most distinguished political career in British history. He has been prime minister four times, has secured most of the vital reforms accomplished during the last half-century in English public affairs and has won for himself probably the most malignant and unscrupulous hostility and the most devoted and passionate loyalty ever accorded to any English statesman.

He has now retired from office chiefly, if not wholly, for physical reasons, at the height of his influence and on the eve of the success of the Irish Home Rule policy, which he has championed so stoutly. He has not retained to the end the confidence and support of all the judicious and public-spirited Liberals who stood by him for many years, but it is undeniable that his resignation leaves a vacancy which nobody is likely to be able to fill. It is announced that his friend and political ally and pupil, the Earl of Rosebery, is to succeed him in office. Probably he is the best man for the place, as things are. But his comparative youth and inexperience, in spite of his undoubted ability and his successful public service thus far; his independent spirit, which is more likely to mislead a young man than a veteran; and some lack of party unanimity in his favor, due in part to the fact that he is a peer—these causes are certain to operate with considerable power against his highest success even if he should follow the lines marked out already by Mr. Gladstone, which he seems to be hardly likely to do in any precise fashion.

It is too soon to forecast what is to be the effect of Mr. Gladstone's retirement upon English politics. Many predictions are being made, some of which may be verified but few, if any, of which can be accepted as sufficiently well founded to be credited. It is unlikely that the policy of the Liberal party in regard to Ireland will be altered or essentially modified. As Lord Rosebery has just been serving as Foreign Secretary, it is equally improbable that the foreign policy of the nation will be altered. Most of the few internal reforms of chief prominence, such as that which has given rise to the Parish Councils Bill, are too far advanced to be abandoned or long hindered by such a change. As for the abolition of the House of Lords, the fact that Lord Rosebery is a member of it is not believed likely to have much influence with him, but it has already yielded something to the recent demands of the Commons and always has shown a pru-

dent readiness to get out of the way rather than risk being run over, so that, in view of the still general popular reluctance to dispense with such an ancient and honored institution, it is much less likely to be abolished than to be practically disregarded in legislation. It is therefore too soon and too difficult to predict what the outcome of the change of prime ministers will be. Public affairs are in solution and must begin to take new forms before prophecy will become safe.

It is greatly to be hoped that Mr. Gladstone's successors may appreciate the fact which, probably more than any other, has given him his wonderful hold upon his country and the world. He has shown himself, in spite of whatever weaknesses and faults may be charged against him fairly, to be governed by conscience. He has sought to learn the right and to do it. When he has found himself astray he has retraced his steps heartily. He has been willing to support unpopular causes if they were sound and true. He has appealed often and effectively to the national sense of justice and right. He has been one of the greatest moral and Christian forces of the closing century, and his renown, greater today than that of any other living man, will endure and increase in the future because based upon eternal foundations.

THE SPIRIT'S HELP NO SUBSTITUTE FOR OUR EFFORT.

It has become a truism in philanthropic work that the best way to aid the needy is to show them how to help themselves and to encourage them to do so. The same thing is true in spiritual matters. The divine Spirit is ever ready to aid any one who is struggling after a better life, but He will not, indeed He cannot, do the work for the struggler. Whenever action in one's own behalf is possible, help implies his co operation with the effort of any one who renders him aid. The Holy Spirit always works in the best way. He must or He would be untrue to His own nature. This forbids Him from ever offering us help which would take the place, or even weaken the vigor, of our own endeavors after righteousness.

They are needed in order to develop our spiritual powers. Like the bodily powers these need exercise and practice if they are to be vigorous. Moreover, if the Holy Spirit were to do for us what we may and can do for ourselves we should lose our consciousness of sharing with our God the great, blessed task of improving and reforming what is wrong in the world. To those of the highest type of character not even the assurance of personal salvation affords so much joy as the consciousness of being useful, under God and with His assistance, to others. It is by accepting divine help as an aid to, not a substitute for, our endeavors for ourselves and also for others that we learn how the Holy Spirit works in behalf of men and what great things He can, and will, do for them.

So long as we continue in this world we shall be obliged to battle with sin in our own hearts and all around us, and shall have need, even while we are doing our best for ourselves, of the Spirit's help. Yet in the very fact that we receive it and win victories over our baser selves by its aid there is comfort for us and peace. But the stagnation of selfish indolence affords no such rewards.

THE WEEK IN REVIEW.

Politically it has been a tame week at home, though intensely exciting and important in England. Concerning events there we comment on page 330. President Cleveland, with two of his secretaries, has been duck shooting in North Carolina. Before departing he sent to the Senate the names of the collectors at the ports of Boston and Brooklyn and other officials in the latter city—all of them selected from the better and more independent wing of his party. While he has been hunting the House has passed the Bland seigniorage bill in a modified, though still vicious, form; the Senate has debated the Hawaiian report and awaited patiently the tariff measure, which it now seems will resemble the desires of senators representing special interests more than it will the Wilson bill or the theory set forth in the Chicago platform of '92. Congressman Dunphy, from one of the New York City districts, in an open letter to the general committee of Tammany Hall, has withdrawn from that organization, denounced in scathing terms its methods and leaders, and furnished valuable ammunition in the way of evidence to those who are fighting the source of New York's municipal corruption. This desertion, the flight of many of the district leaders from the city, the exportation of many of the "heelers" to Sing Sing and the size of the Republican vote in the recent congressional elections, together with the murmurings of rebellion heard among the rank and file, indicate that Tammany is disintegrating. God speed the collapse!

The decision of the Civil Service Commission to lock horns with Secretary Carlisle and test the sincerity of the administration's profession of adherence to reform principles is timely and commendable. The contest will center about the case of Mr. Gaddis, a clerk in the Treasury Department, appointed in 1884, who is entitled to his place today, not only by the provisions of the law but also because of his excellent record and service. He was removed last July, and not until October did Secretary Carlisle deign to give any answer to the Civil Service Commission's inquiries respecting the causes for his removal, when he then intimated that it was none of the commission's business why he was removed. Subsequent correspondence brought about no understanding, and only recently has Mr. Carlisle announced his real reason for the removal, viz., because Mr. Gaddis is a Republican. Moreover, the Secretary of the Treasury holds that it is not a violation of the civil service law to remove a man for political reasons, and, if it is, then the only remedy the commission has is to prosecute the case in the courts. President Cleveland has been appealed to, but has rendered no decision, and now the matter is before the Senate. Secretary Carlisle's position is in conflict with the past Supreme Court decisions on the interpretation of the civil service law, but if he is sustained now the effect will be the nullification of the law.

Judicial decisions of greatest importance have been rendered recently. Judge Grosscup, a federal judge, interpreting the latest amendments to the inter-state commerce law, has held that it is not within the province of Congress to pardon in advance those who, as witnesses in cases involving alleged disregard of the inter-state law, may give

testimony that otherwise would incriminate them. Prior decisions had held that witnesses could not be forced to incriminate themselves. Congress amended the law so that any person should be exempted from prosecution for anything revealed as a witness. Now Judge Grosscup bowls this device over, and ex-members of the Interstate Commission agree with the present in declaring that they now have no way of compelling or inducing railroad officials or shippers to testify respecting their rates; hence all cases will be dropped, the war of rates and evasions will continue, and the government has but two alternatives—to confess itself beaten or to legislate radically and paternally. In the Northwest the interest of the wage-earning class is centered upon the outcome of the attempt to induce Judge Jenkins to alter his decision respecting the rights of men, employed on railways in the hands of receivers, to strike. A recent decision of his asserted the lack of that right, and the import of such a decision is so momentous that every labor organization in the country realizes that, should it be confirmed by the Supreme Court, they will be compelled to choose between disintegration of their labor unions or disloyalty to the judiciary and the nation. Therefore it is not surprising that the leading labor organizations are represented, either by their heads or by counsel, in the present hearing before Judge Jenkins in Milwaukee.

The referendum idea as well as the extension of municipal franchise to women is assailed in the opinion just rendered by the Supreme Court of Massachusetts. This opinion is not one uttered after consideration of a concrete law, but one given in response to questions asked by the lower House of the General Court, where legislation in line with the questions asked has been suggested. The questions were these:

1. Is it constitutional, in an act granting to women the right to vote in town and city elections, to provide that such act shall take effect throughout the commonwealth upon its acceptance by a majority vote of the voters of the whole commonwealth?
2. Is it constitutional to provide in such an act that it shall take effect in a city or town upon its acceptance by a majority vote of the voters of such city or town?
3. Is it constitutional, in an act granting to women the right to vote in town and city elections, to provide that such an act shall take effect throughout the commonwealth upon its acceptance by a majority vote of the voters of the whole commonwealth, including women specially authorized to register and vote on this question alone?

Four of the justices answer all of the questions in the negative, two answer all of them in the affirmative, and one answers one in the negative and two in the affirmative. The majority of the court hold that since our form of State government is not a pure democracy, the Legislature, under the present constitution as interpreted in the past, cannot throw back upon the people the power that the people have delegated to it. Secondly, while it is conceded "that there have been laws from the earliest times which delegated legislative powers to the inhabitants of the towns or permitted legislative powers to be exercised over subjects which were declared proper for municipal control," nevertheless it is held by the court that

An act granting to women the right to vote in town and city elections does not relate to the powers of towns and cities. Such an act relates solely to the persons who should be invested with a share of political power. Whether women should be permitted to vote in town and city elections seems to us a matter of general, and not of local, concern. . . .

The power of taxation is one of the essential and fundamental powers of government. It certainly would constitute an anomaly heretofore never known in this commonwealth if in some cities and towns women were permitted to vote on questions which concerned taxation and in other cities and towns were not permitted.

In other words, if the referendum idea is to become operative in Massachusetts, a change in the constitution must be made, and if women are to be given the municipal franchise it must be through a general law and not by local option.

The several interests concerned in the petition for a change in the legal status of Harvard Annex have come to an agreement and there is a practical certainty of the passage of the desired legislation. By it the name of the Annex will be changed to Radcliffe College, the management of the business and of the courses of study of the college is conferred upon its corporation, no degrees are to be issued without the indorsement of Harvard University, the Radcliffe College corporation may confer upon the president and fellows of Harvard University such powers of direction and of visitation as the latter may be willing to assume and the institution may hold property to the amount of \$2,000,000. It will be seen at once that this legislation is of great importance in the standing of the Annex before the public. Heretofore it could give only a certificate to its graduates. Hereafter it will be a distinct college (though not independent of Harvard), with a distinct name, with the power of giving a degree equal to the A. B. of Harvard, and of course equal to that which can be given in any woman's college in the country. This will bring Radcliffe College forward as a more positive competitor for public favor. It is quite possible that the establishment of Radcliffe as a separate college at Harvard University, with its own name and its own degree (even though indorsed by Harvard), will be the introduction of a university system like that of Cambridge and Oxford, by which several colleges have grown up around a center and have formed one university. One of the Harvard professors has admitted this. The act which is to be passed is purposely left indefinite in order to make room for the growth toward a closer union which is confidently expected. On the other hand, there is no purpose to bring about co-education of the sexes. The object is to satisfy the present demand for higher education of women and to leave the future free for whatever growth is natural and reasonable. Harvard instructors will continue to teach the girls at Radcliffe and the great advantages of the university will be open, in large measure, to the young women.

The passage by the Legislature of New York of the greater New York bill and its indorsement by Governor Flower will give to the electors of the territory included in the proposed city an opportunity to determine by their votes next fall whether or not they desire such a consolidation, the details of which are yet to be worked out and without which it will be difficult to vote intelligently. Many would favor such a consolidation were it simply to mean federation to secure harmonious park development, an economical and unified sewerage system, etc., who could not vote to give to the "machine politicians" of the New York of today the opportunity to enlarge their list of official "plums," or their area of

plunder, as would be the case should the individuality of the lesser units be lost in the great municipality. And yet from one standpoint such a merging is the only hope of ever purifying or saving the metropolis. The voters of the tenement houses must be offset by the voters of the suburban homes. Men whose business interests are in the city but whose homes are in the suburbs must be given a chance to vote on the government of the larger city. Brookline has interests in and duties to perform for old Boston as has Staten Island for New York.

The indorsement given by the New York Chamber of Commerce to the principle of municipal ownership of rapid transit facilities is significant. Thanks to the wisdom of Hon. Abram S. Hewitt, the chamber, at its January meeting, was saved from indorsing the report of its special committee, which favored the city lending its credit to a private corporation. Last week, when debate upon the committee's report was in order, Mr. Hewitt stated his position again, and, with only a few dissenting, the representative body of conservative business men voted that if it became necessary for the city to give its credit to the construction of a proper system of rapid transit then

The ownership of the rapid transit system should be vested in the city, but its construction and operation should be intrusted to such responsible corporation now existing, or hereafter to be formed, as may, in addition to the interest on the city bonds, pay the largest annual rental, such excess to be used as a sinking fund to retire the bonds of the city, and when the bonds are so retired the lease to be terminated.

That thereafter the lease should be sold to the highest bidder, upon such terms as may be prescribed by the city authorities, for periods not exceeding thirty years, in the same general manner as the ferries are now sold, with the stipulation that the successful bidder shall purchase from the previous lessee the rolling stock and other personal property at its fair valuation, to be determined upon by arbitration.

Let New York City adopt such a sane policy as this, and benefit by it, as it surely would, and the day of corporations securing franchises for nothing and fattening on the helpless public will pass away.

Three South American republics during the past week have elected presidents, the result in Argentine Republic and Uruguay being yet undetermined. That in Brazil has resulted favorably for its best interests in the election of Prudenti Moraes as president and Manoel Pereira as vice-president. Both are civilians, men of high character, ardent Republicans, and their election by a large majority in a constitutional manner will go far, it is hoped, toward ending the sad internecine struggle and refuting the argument that only a military despotism with a leaning toward monarchy can flourish in the great realm over which Dom Pedro once ruled so wisely. To the north of us Lord Aberdeen is showing a degree of independence unknown hitherto in Canadian governor-generals. He is refusing to be a figurehead or an instrument for recording the will of the ministry, and recently has startled the officers at Ottawa by demanding the evidence justifying their recommendations of lawbreakers to executive clemency. The debate in the German Reichstag over the new treaty with Russia has been bitter, notable chiefly for the defiance of the Socialists by the minister of war in retort to Herr Bebel's taunts. Premier Crispi has won from the Italian Parliament a rousing vote of indorsement for his rigorous policy in suppressing the anarchists of Sicily and

Cararra. The sixteenth anniversary of Pope Leo XIII. has been duly celebrated in Rome. From India come mutterings by men engaged in commerce protesting against the monetary situation and the new scheme of taxation which has been tentatively advanced by the India Council. The world over, there is unrest due to silver's decline in value, and the prospects for international conference and action are brighter than in many a year.

IN BRIEF.

Apropos to the celebration, March 20, of the ninetieth birthday of Neal Dow, we shall publish next week a picture of this veteran apostle of temperance, together with a characterization of him and other matter suited to such an occasion. Mrs. Colton will next week make her Sunday Occupations for Boys and Girls teach the lesson of temperance.

Esther 4: 13, 14 was quoted by an Arkansas disciple of Mr. Bland as an exhortation to the recalcitrant Democrats to coalesce.

The green flag of Ireland will not float over Brooklyn's City Hall on March 17. Mayor Schieren says "Old Glory" is good enough.

We were mistaken in saying in a recent issue that Vermont does not make Washington's Birthday a legal holiday. Its Legislature did its duty in this matter two years ago.

Broad Church John Hunter of Glasgow has called a halt in the secularization of the Sabbath in Scotland. "Better Judaic strictness," he says, "than pagan license." Another indication that the pendulum is swinging back.

The Chicago Seminary is fortunate in being the permanent custodian of the Congregational exhibit at the Columbian Exposition, which won the highest award given in its class. There it is admired and observed, and will continue to be an object lesson of great value and a source of just pride.

John Y. McKane of Gravesend, L. I., has become No. 119-3 of Sing Sing. Instead of cutting out majorities for either of the great parties, he will cut clothing for the State of New York during the next four years plus. For his invalid wife and blind son the sympathy of the community goes out spontaneously and heartily. As for himself, most men say: "Whoso diggeth a pit shall fall therein, and he that rolleth a stone, it shall return upon him."

The Scripture passage for next week's Sunday school lesson was chosen as a basis for an exposition on the subject of temperance. But only a single verse of the lesson has any reference to that subject. In place, therefore, of the usual exposition we suggest that teachers guide their pupils, by the aid of the concordance, to collate the passages in the Bible which treat of drunkards, drunkenness, wine and strong drink, and thus to summarize the teaching of the Scriptures on this important topic.

Rev. W. A. Benedict of Newton Center called at our office last week after having been laid aside for five months by an accident in a football game. He hastened to explain that he was only a spectator when the accident occurred, but he approached too near the contestants and soon found himself in the midst of the scrimmage. After lying on his back for many weary weeks with a crushed shoulder and serious internal injuries, he thinks he fully appreciates the glory so eagerly striven for on gory fields by college athletes.

In our report last week of the Boston Congregational Club we did not intend to represent Dr. Plumb as sympathizing with the criticisms of evangelists on the part of the

outlook committee, but, lest our language might have been somewhat ambiguous, we hasten to rank him where he belongs, as one of the most ardent champions of evangelistic effort, being one of the examining committee of the New England Evangelistic Association. His remarks on the evening in question were to the effect that if the outlook committee wished to present any facts on the subject the Evangelistic Association would be glad to aid it in the search for truth.

Rev. Dr. R. R. Meredith would hardly be content without leading a teachers' Bible class, and its meetings, on Tuesday evenings, at the Tompkins Avenue Church, Brooklyn, judging of it from lengthy reports in the Brooklyn Eagle, seem to have the same elements which distinguished the famous Tremont Temple Bible Class years ago. The doctor was able, last week, to find in the lesson on Jacob and the birthright some truth very pertinent in its application to present political affairs. The Boston Bible Class is also flourishing at Bromfield Street Church Saturday afternoons, where Rev. Nehemiah Boynton is growing in power and popularity as a teacher.

In the *Northwestern Congregationalist* of Jan. 5 Prof. George D. Herron said, "I do not think that the pulpit knows what Christianity is, because that which is taught in the theological seminary is not Christianity, whatever else it may be." In view of this statement we were interested to see the announcement that Princeton Theological Seminary had invited Professor Herron to come and tell Professors Green, Warfield, Purves and De Witt and the students just what Christianity is. But the New York *Observer* says that neither the faculty of the seminary nor the college may be expected to attend the lectures, since the invitation to lecture came from a few of the students.

The *Pilot* is disposed to regret that the Southern Society of New York did not kick Hon. Abraham S. Hewitt out of doors because he frankly gave his opinion of present day Southern legislators. Now we submit that Mr. Hewitt had some rights in the premises. He was invited upon the supposition that he would be himself—not another man—and, since he always has been frank and honest, he could not play a part even for the sake of seeming courteous. Men are occasionally placed in most trying positions. Conventionality says: "Be placid; compliment if you can; at least hurt no feelings." Conscience says: "Tell the truth. Do as you would be done by in the dire extremity of personal need." Scripture saith: "Faithful are the wounds of a friend."

The portraits of men—famous and infamous—which fill the columns of the press of today, are in some instances likenesses and in others caricatures. Gentle reader, if it ever becomes your fate to see a caricature of yourself in the columns of a journal, see to it that you have the grace of Phillips Brooks, who, under like circumstances, wrote thus:

And is this then the way he looks,
This tiresome creature, Phillips Brooks?
No wonder, if 'tis thus he looks,
The church has doubts of Phillips Brooks.
Well, if he knows himself, he'll try
To give these doubtful looks the lie.
He dares not promise, but will seek
Even as a bishop to be meek;
To walk the way he shall be shown,
To trust a strength that's not his own;
To fill the years with honest work;
To serve his day and not to shrink;
To quite forget what folks have said,
To keep his heart and keep his head,
Until men, laying him to rest,
Shall say, "At least he did his best." Amen.

In accordance with their usual hospitable custom, at the close of the Boston Monday lectureship Mr. and Mrs. Joseph Cook gave a reception at their rooms on Beacon Street, last Friday afternoon, when the subject of foreign missions was discussed in a singularly

broad and able manner. The principal speaker was Bishop Foster, whose analysis of the situation in China and Japan evinced remarkable discrimination as a traveler and the tolerant spirit of a broad-minded Christian. He scouted the idea of any immediate establishment of the kingdom of Christ among these peoples, but paid a most enthusiastic tribute to the work and character of the missionaries. Among the other speakers were several of the secretaries of the American Board, Drs. Cyrus Hamlin and F. E. Clark, Hon. C. C. Coffin, Mrs. M. W. Hunt and Louise M. Hodgkins, the new editor of the *Heathen Woman's Friend*.

It is doubtful if at any denominational headquarters in the wide world there exists a stronger feeling of personal good fellowship than among the workers in the Congregational House. This was happily in evidence last Thursday evening, when a company of 100 gathered in Pilgrim Hall to enjoy a dinner and a season of social recreation together. The occasion was a reception given by the gentlemen in the building to the Diversity Club, the organization which represents all the women workers beneath the historic roof, and which has been instrumental in developing a spirit of cordial interest in each other's lives and pursuits. It was a revelation to some of the newcomers to find that beneath the grave exterior of busy and burdened secretaries, editors and clerks there existed such a capacity for genuine fun. A burlesque representation of everyday scenes in the bookstore, the library, the office of the City Missionary Society and the editorial rooms of the *Congregationalist* called forth peals of laughter. Hard work was resumed the next morning with greater zest, and we heartily recommend to sister denominations the plan of occasional meetings for relaxation and social intercourse of those who are closely associated in business relations.

STAFF CORRESPONDENCE.

FROM NEW YORK.

Rev. Dr. T. B. McLeod of Brooklyn read before the Clerical Union an elaborate, thoroughly wrought and convincing argument answering negatively the question, Shall the Public School be Secularized? He started with asserting that the public school is the creature of the State, organized, supported and controlled by it, to supply children of suitable age with such education as shall fit them for citizenship, and that in a country ruled by the popular will ignorance, with its kindred vices, is not consistent with the people's welfare and the perpetuity of government. Therefore the State is bound to prevent such ignorance by establishing a system of its own for popular education and to hold itself responsible for its support. Protestants, Catholics, Jews, agnostics, all agree that this education shall be paid for by the State, shall be free to all, shall be sufficient to make good citizens and shall not be committed to any ecclesiastical creed. Shall it be purely secular, absolutely dissociated from religion, as is now demanded by many whose positions the speaker reviewed, particularly theirs who confound religion with sectarianism, and who claim that all religious teaching is an interference with individual rights?

College Athletics.

The private discussion of college athletics, which has long been going on here in college and higher school circles, has received a sharp stimulus from the publication of President Eliot's report. The contests in our city's upper section, with the night scenes that too often follow, have brought about a general consent as to the

need of some efficient way to stop the violence and dissipation which have come to seem inseparable from the games. Not only the elders, but the younger graduates, who, though friendly to athletics, retain their self-respect, have been disgusted and pained beyond measure by the disgrace brought by dissipated and brutal combatants upon the colleges they love and would ever honor.

Temperance Pedagogics.

A conference of the National Temperance Society, held last week in the United Charities Building, was addressed by its president, Gen. O. O. Howard, and Dr. Cuyler, and listened to a paper from Miss Julia Coleman on the methods of teaching temperance. Measures were taken to secure the enforcement of the law of New York and thirty-five or more other States, requiring the instruction of all pupils in public schools in physiology and hygiene, with special reference to the effects of alcoholic drinks, stimulants and narcotics upon the human system.

McKane in Sing Sing.

At last McKane is in Sing Sing, all attempts to get a "stay" having failed. Government by the boss system has received another hard blow, the law is upheld and honest citizens are glad. Prosecutions of smaller rascals on this side of the bridge have been unusually successful, and some are hoping, even believing, that one of these days even the great czar who controls the metropolis will catch a stunning blow from an uprising people awaking to a consciousness of their power and a sense of their responsibility. Such things have been ere now.

The Leavings of Slavery.

The topic before the Congregational Club of New York and vicinity at its February meeting was The Industrial and Social Leavings of Slavery. Mr. George W. Cable and President Frost of Berea College, Kentucky, did the speaking, and did it well.

Mr. Cable represented the Southern whites as still largely holding the ideas they held before the war, though compelled to confess that those theories stand condemned before the world. They had looked upon slavery as a dark and dire necessity of their times and situation, and must justify that state of society or sweep away a chief element of their wealth. Having held that the destruction of slavery meant the destruction of private society, and having given 300,000 of their sons to save their slaves, they now hold the negro's subordination as nearly as possible to the condition of slavery to be still essential to the preservation of social order.

As one result of this theory the negro is shut out of the white man's church. Here the speaker handled without gloves the claim that the negro is shut out "because he does not want to come in"—a claim which he called "a most vicious, ghastly and gigantic mistake." He held that if the negro did want this unnatural and debasing separation it should not be granted him.

The negro is also left out of the white man's schools. And this though by the Southern system of taxation he is doing vastly more for his own education than is any distinctively poor class in any civilized country on the globe. The Northern churches, by this new movement in the South, must demonstrate to the Southern people—the government cannot do it—that civil equality, such as is involved in equal

undivided privileges in church and school, will not precipitate social confusion or mixture of the races. Citing Berea College in proof of this last assertion, he closed with these words: "The negro is swarming upon us in millions and millions, and we shall have to meet him with millions—of gold dollars."

President Frost captured the audience by his graphic telling of facts tinged with inimitable drollery. Contrasting the two types of American civilization, that from Plymouth Rock and that from James River, he showed the evil of getting too far away from the rock into the region of aristocracy—a state of society in which there is a privileged class, with all its deadly fruits. He had never seen anywhere more pride than that exhibited by a Southern white boy in dirt, rags and misery. He had achieved all he needed to in being born white.

Among the causes of evil in the South President Frost named (a) the lack of safeguards of the home. The negro under the old system could call no woman "wife," nor had he even a family name. (b) The disintegrated political condition. When the poor man there has a vote about the only thing he can do with it is to sell it. (c) The absence of a "middle class." The aristocracy has no use for a middle class, and does not want to bridge the chasm from the hovel to the palace. (d) The dreadful caste system—as seen in the new Kentucky law prohibiting one with a drop of colored blood from riding in the same railway carriage with white people, not because he is dirty, repulsive or disagreeable, but "to make the 'nigger' know his place." They have introduced him to civilization with the bowie knife and to Christianity with the rawhide. (e) The Southern idea of education, by which slavery cut its own throat. Thirty per cent. of the whites and sixty per cent. of the colored cannot read or write, but many are hungry for education. These leavings of slavery cannot be abolished by proclamation or act of Congress.

HUNTINGTON.

FROM WASHINGTON.

A Great Religious Awakening.

Next Wednesday evening what is generally considered to have been the most remarkable series of Moody and Sankey meetings ever held in this country will come to an end. For a month past the immense Convention Hall has been crowded afternoon and evening, and on almost every evening there have been one or more overflow meetings. The hall will hold about 8,000 people, and hundreds, if not thousands, have been turned away nightly. The evening crowds would begin to gather as early as five o'clock in the afternoon, and it has often happened that in less than fifteen minutes after the doors were opened the hall was completely filled, excepting, of course, the space reserved for the choir, the press and the clergy and their families. In addition, several inquiry meetings have been held and were well attended. The popular interest has been fully sustained throughout, and in fact it steadily increased from first to last. With very few exceptions all the Protestant churches and clergymen of the city have co-operated heartily, and the religious interests of the community, it is needless to add, have received a vast benefit from the work. The great choir of 1,500 voices, under the direction of Mr. Percy S. Foster, attained remarkable

excellence in execution and produced musical effects that were in many instances positively thrilling. Washington is an eminently religious city and it is also a great city for music, and the combination effected in this Moody and Sankey chorus was emphatically a strong one.

After the Gamblers.

The citizens are congratulating themselves in advance on the prospect of additional and effectual legislation in Virginia against the pool-sellers and other gamblers who infest Jackson City just across the Potomac. This nest of thieves was broken up last year by the Mushbach law of the Virginia Legislature, but the courts found a defect in it and the gamblers prepared again for business. Mr. Mushbach, nothing daunted, has remodeled his bill on more careful lines, and it is almost certain that the desired object will be attained this time. The evil is hard to eradicate, however. The New Jersey racing men, who almost succeeded in establishing "winter racing" here last December, have actually managed to foist a bill upon a committee of Congress for overthrowing the anti-pool-selling laws of the District during the spring, summer and autumn months, but it is hoped that a timely ventilation of the scheme will result in bringing it to grief.

Terrell a Puzzle.

Minister Terrell's denial of the cabled report that he had threatened The Porte with an attack by our war ships in retaliation for the treatment of Armenians who had obtained American citizenship, and his expression of regret to the Turkish Government for the publication of the unfounded rumor, have created much astonishment here, and so many contradictory and confusing statements have been received from that quarter that Washingtonians generally have begun to despair of ever finding out the whole truth in the matter. Especially since the exposure by the *Congregationalist* of the secrets of the Armenian revolutionists, which has attracted general attention, the opinion has gained ground that it might be just as well to avoid precipitancy in mixing the United States up in Turco-Armenian affairs.

The Bland Bill.

On Thursday last, after a stubborn struggle of three weeks' duration to obtain a quorum, Mr. Bland finally succeeded in getting his seigniorage bill through the House by the respectable majority of thirty-nine. Nineteen Republicans, all Westerners, and the entire Populist representation voted for the bill, and no fewer than forty-nine Democrats voted against it. While the measure is regarded as a mischievous one in its tendency, the best and most conservative financial authorities here do not appear to consider it in the light of an actual calamity, as it is denominated in some quarters. They point out the fact that the substitute, which was introduced by Mr. Bland on the day of the vote and was the measure actually passed, does not prescribe the injection of silver certificates into the currency in advance of the coinage of the seigniorage, which the original bill did, but leaves such anticipatory issue of certificates to the discretion of the Secretary of the Treasury; and also that the \$55,000,000 constituting the seigniorage will be kept at par with gold. The second section of the bill is considered the worst part of it, or it would be very bad indeed if it were not for the fact that in the opinion of the best

financial judges here it will prove impracticable of execution, as involving an absurdity.

For it directs the silver bullion in the treasury to be coined and the corresponding treasury notes to be canceled and destroyed on presentation, and furthermore that silver certificates shall be issued on such coin "in the manner now provided by law." But the existing law regarding the issue of silver certificates applies only to the silver dollars in circulation and has nothing to do with the bullion in the treasury, which is mortgaged, so to speak, by the holders of the treasury notes, and which certainly cannot be issued in the form of certificates "in the manner now provided by law," though it might be in some other manner, if Mr. Bland had had the forethought to define it. The point is a rather delicate one and can hardly be appreciated by the lay mind; but, however this may be, there is another reason for not borrowing trouble about the seigniorage bill, and that is that it is quite doubtful if it ever goes through the Senate, in spite of the free silver proclivities of that body, so potent are the senatorial expedients for delay, and, besides, it is considered altogether probable that the President would veto it.

It is not so much this particular bill as the prospect of new attempts at free silver coinage that worries sound money men in political circles. The vote on the Bland bill was largely insincere. Many Democrats voted for it simply to recoup themselves for their votes against the Sherman law last autumn. Many Republicans opposed it simply to bother the Democrats. Behind all this is a determination of the free silver men of both parties to make another effort to get "something substantial," which this seigniorage bill certainly does not supply. It is hardly possible that any such effort can succeed, but the mere renewal of the silver agitation would be very repugnant to the better element in Congress, as tending to injure the business interests of the country in their present weak condition.

Legislation Progressing Slowly.

The mortifying and exasperating spectacle of the House in session for three weeks without a quorum has again started up a reform movement, and a Democratic caucus has been called to see about a revision of the rules. It is probable, however, that nothing will result from it, as the House is through with the matters most in dispute and has now settled down to the treadmill of the appropriation bills, wherein no occasion will be found for trying to break a quorum.

The Senate Democrats are having a terrible time with the tariff bill. There are eight or ten recalcitrants, or "conservatives," as they call themselves, which, being interpreted, means that Messrs. Brice, Gorman, Hill, White, Caffery, Pugh and others threaten to defeat the bill unless the interests of their constituents are protected. They probably would not dare to execute their threats, but it looks now as if they would carry their point and secure a small duty on sugar, wool, iron and lead ore, coal and some other articles. The income tax feature will probably be retained, nevertheless. The bill may, perhaps, be reported next week, and then there will be a long and strong fight, the issue of which no man can foresee.

The Senate shows no disposition to exercise haste in regard to the Hawaiian resolutions, and the public has apparently almost

forgotten the subject. Among other matters which have provoked more or less discussion during the week have been the tremendous Republican majority obtained by ex-Speaker Grow in Pennsylvania, the revolt of Congressman Dunphy of New York City from Tammany and the conviction and imprisonment of Boss McKane and sundry lesser Tammany lights, all of which events are evidently taken quite seriously by the politicians.

March 3.

C. S. E.

FROM THE INTERIOR.

Courage at Rockford.

A letter from Dr. Barrows makes it clear that, although their "holy and beautiful house is burned up with fire and all their pleasant things are laid waste," the people are full of courage and will take measures to rebuild at once. Fortunately, they were able to meet for worship the Sunday after the fire in their former sanctuary, now known as Central Hall, where both music and sermon were determined by the sad experience of the week. Expressions of sympathy have been sent from all over the State and from beyond its limits, accompanied, in some instances, with gifts of money. A notable expression of fraternal relations was made in a message from Father McMahon of St. Mary's Catholic Church, Rockford, and by his assistant, Father Solon, who sent, the one a check for fifty, the other a check for twenty-five dollars, to aid in rebuilding. It is hard to see why, in these times of depression and of special hardship for all our benevolent societies, a church whose members have always been so ready to respond to the calls of the whole world for aid should be crippled, even temporarily, in the power to give by a burden like that just now laid upon them.

Discussion Between the Church and Labor.

Last Sunday afternoon at Bricklayers' Hall Rev. Mr. Birch, a Methodist minister, pastor of one of our city churches, and Mr. Pomeroy, a labor agitator, took part in a discussion in which it was evident to all who were present that the church had the best of the argument. Mr. Birch made his points with telling effect. He admitted that in many respects recent criticism of the churches had been just, but still claimed that the church desired most earnestly that everybody should get on well in his work whether he belonged to a labor union or remained outside of it, that the doors of the churches are open to all who choose to enter them, even if they pay nothing whatever for their seats. To his question whether the labor unions could say as much there was no satisfactory answer; nor did the labor leader notice the statement made by Mr. Birch that the average salary of a minister in the United States is \$500, nor reply to the question whether walking delegates are ready to work for that. Mr. Pomeroy was very sarcastic, and by the skillful use of language and by parrying the main points succeeded in making a good impression on his audience. But the thinking men were not all carried away by his eloquence. It is said that in future these labor unionists will have straight out and out preaching, that they are in earnest in their desire to hear men who will give them the real teachings of the gospel. Next Sunday Prof. Graham Taylor will be their preacher.

The University of Chicago.

The *Standard* and some of its correspondents are trying to make it plain to every-

body that the new university is a Baptist institution and nothing else. Certainly these claims can easily be established. Mr. Rockefeller's gifts are on the condition that the institution remain forever under Baptist control. With the provision that the president and a majority of the trustees be Baptists, there would seem to be no danger of its drifting away from Baptist principles. But it has been understood here that this denominational character is not to be made prominent, that men of other denominations may feel that in giving their money to this institution, as under the persuasion of its enthusiastic and gifted president they have done to an astonishing degree, they are giving it where it will be used in a way agreeable to Christian men of every faith. If the claim is now put forth that the University of Chicago is a Baptist institution, and Baptists generally endeavor to create capital out of it for their denominational views, there ought to be no further appeals to men who do not believe as they do for aid. A Christian institution under Baptist control is one thing, but quite another if it is to be employed as an agency for propagating Baptist principles. In the latter case it should be sustained by Baptist funds alone.

Dr. R. W. Patterson.

This venerable minister, who has been identified with Chicago more than fifty years, and who more than any other man has determined the character and the policy of the Presbyterian Church of the Northwest, fell asleep Feb. 28. He had reached the ripe age of fourscore, yet his mental faculties were not in the least weakened, nor till the beginning of the month had he given up his ordinary work. His last hours were, as he was accustomed to say they would be, full of peace with God and men. His serene faith showed its beauty and strength in every word and act of his life. A truly great man—great in his intellectual gifts, in his acquirements, in his ability to work, in his power over men, in the admirable balance of his judicial faculties—he was greater still as a minister, a pastor and a Christian believer. For more than a generation pastor of the Second Presbyterian Church, laying down its burdens only when they became too heavy for one of his years; a leader in the councils of the church till the very last; a pronounced abolitionist when it cost something to defend the slave; a conservative in his own theological views, yet a defender of the largest liberty for others consistent with loyalty to Christ; a friend of education and of every reform which has for its object the good of man—by common consent he has for years been regarded as our best representative of the Protestant ministry in Chicago.

W. F. Poole, Librarian.

It is with the profoundest grief that we pen the words, William Frederic Poole is no more. He passed quietly away, after an illness of about two weeks, March 1, at his home in Evanston. He was easily among the most famous of American librarians. In the service he rendered the common people, as well as scholars, in the Athenæum at Boston, the Public Library in Cincinnati, the Public and Newberry Libraries in Chicago, he has brought the common people, as well as scholars, greatly into his debt. Best known abroad by his matchless Periodical Index, he has acquired great reputation at home for his knowledge of books, as an historical critic of the first order and as a

writer of the rarest insight on early Puritan history. In the strength of his principles, in the grandeur of his character, the simplicity of his Christian faith and in his devotion to duty, he was a Puritan himself. True to his friends, charming in his conversation, eager as a student, passionately fond of books, absolutely reveling in the treasures of the Newberry, which he had been chiefly instrumental in gathering from every quarter of the world, it is hard for those who loved him and honored him to realize that we shall see his face no more. He was seventy-two years of age. Funeral services were held in the Congregational church, Evanston, of which he was a member, and were conducted by Prof. F. W. Fisk of the seminary, his classmate at Yale, where he graduated in 1849. The remains are to be carried to Salem, Mass., his birthplace, for burial.

Provision for Female Offenders.

All persons interested in prison reform and in the prevention of crime will be glad to know that hereafter in Illinois youthful female offenders are not to be sent to the Bridewells or confined in the same building with older criminals or criminals of the opposite sex. The State home provided for offenders of the class named is at Geneva, a pleasant town on the Fox River, a little less than forty miles from Chicago. It will in every respect be a model structure and surrounded with large grounds. Till it is ready for occupation a temporary home for these offending girls, whom it is hoped can be saved for society, will be found in this city. They will be taught needlework, all branches of domestic economy and at Geneva will be instructed in horticulture.

Chicago, March 3.

FRANKLIN.

FROM THE NORTHWEST.

Relief Measures.

About 500 men have been kept in public employment in St. Paul by means of private subscriptions collected by the central relief committee. These funds pass through the city treasury and are applied on the pay rolls of the street department. The People's Church have organized a salvage bureau, which gathers up secondhand garments from citizens and repairs them and then distributes them among the needy, who, if they are able, pay the cost of repairing. Rev. David Morgan of the Seaman's Bethel has also established the Friendly Inn, where men are given work and are paid in food or clothing by the relief committee. This is an excellent test of worthy charity cases. Under the leadership of Secretary H. H. Hart, the Associated Charities are being reorganized for more efficient work.

In Minneapolis the motto of the Associated Charities is "Help to self-help." During the last three months this society has cared for 700 new cases and about the same number of recurrent applicants. They have more than 100 women who as "friendly visitors" canvass all parts of the city, soliciting information and giving relief. Mayor Eustis is also at the head of a relief work reaching many needy families in all parts of the city. In addition there are various ward relief societies caring for the destitute in their own locality. All these organizations are supported by voluntary gifts from the people. Between two and three thousand families receive more or less help, but a careful estimate places the number of destitute families at about 1,000.

Fellowship Meetings.

The Minneapolis Congregational churches began a series of fellowship meetings in January, taking the life of our Lord as the basis of study. They are held in the different churches, with a large attendance and a constantly deepening social and spiritual interest. We are to have one mass meeting in Plymouth Church on Passion Week, so that our Congregational forces may look each the other in the face and then go back to their churches with new zeal for the Master's work. The St. Paul churches are also to begin a series of similar meetings this week, taking the Church of Christ as their general topic.

New Movements.

The St. Paul Congregational Union, which has been so efficient in establishing and making strong new work in the various districts of the city, is about to enlarge its plans so as to include women in the membership, or to have the Woman's Union become auxiliary. In either case the administration is to be with an executive committee, who are to have the arranging for monthly or quarterly meetings with the different churches. The outlook for the union is most cheering. Companies of the Boys' Brigade are being formed in our cities in good numbers, especially among our branch Sunday schools, where we are putting on foot institutional and social settlement work.

President Gates's Address.

President Gates of Iowa College spoke before the Minnesota Congregational Club at the February meeting on The Church and the World. The mission of the church, he said, is to plant a life in the world, and so to be a means to the end of getting God's will done on earth. The church is the way hence, not an institution but a manner of life which is to transform the world. The church of the twentieth century is to find the springs of her action in the simplicity and enthusiasm of the first three centuries. In answer to the question, What shall we do? he said: Believe on the Lord Jesus Christ seven days in the week as the Saviour of the world. Our church must not only be a conservator but an engenderer; religion must command the being and passion of the whole man. The great call of the church today is to leadership in public morality. The fundamental difficulty is for the church to see herself from an outside point of view, and the world, while not always a fair critic, is helping us to this view.

At this meeting of the club fitting resolutions were adopted for Rev. M. W. Montgomery, for nine years a welcome presence among us. While superintendent of home missions here he first discovered the wonderful affinity between our Swedish mission friends and Congregationalism, which opened to him a wide field for which he had rare gifts in his four-square manhood, executive ability and great-heartedness.

Personals.

Rev. J. H. Chandler, former staff correspondent for the Twin Cities, has accepted a call to Rhinelander, Wisconsin. We are glad that he is still to be our neighbor. Rev. Lewis H. Kellar finds his pastorate with the Lyndale Church opening favorably. Dr. Baker's successor at Park Avenue Church, Rev. G. D. Black, comes from the Christian Church in Ohio, the first fruits of that denomination. Why not receive the denomination as a whole into Congregational Christian fellowship? J. A. S.

The Attitude of Men Toward the Churches.

How Can They Be Brought Into Closer Relations?

WANTED—FOUR MEN!

BY REV. GEORGE E. LEAVITT, D.D.

A friend of mine recently went to a church whose average congregation is over 700. He was immediately struck with the fact that over six in seven were women and children. The city was not peculiar. It was full of men. He called a conference of young men, reminded them that there is a standing commission to men to catch men, and with them commenced an intelligent, concerted, persistent effort to catch men and to change the proportions of the congregation and the church roll. He was successful. Such efforts always succeed.

There is no natural law governing the proportions of men and women in our churches, requiring that two-thirds be women and one-third men. There are churches which have in them as many men as women. There are other churches which reverse the usual ratio, two-thirds of whose members are men. The church in Capernaum was started in such a manner as to make it certain, should the method be carried out, of a large male membership.

In connection with it we have the instructive story of the four men. It is given by three of the evangelists—most vividly in Mark's narrative, most fully in Luke's. This story is worth the careful study of all those who would inaugurate a movement to reach men.

There was a religious movement in Capernaum with daily preaching services in a private house. Jesus of Nazareth preached the word to audiences which presently crowded the limited accommodations, producing a religious awakening which attracted wide attention and drew to Capernaum, among other observers, a deputation of religious functionaries from Jerusalem, over a hundred miles away. Four men co-operated with Jesus in this effort. From the story as told in Luke [chap. 5] I assume that they were the first four apostles—Peter and Andrew and James and John—recently called as associates with Jesus to catch men. They entered into the plans of Jesus with enthusiasm. Peter (was it not in all probability Peter?) opened his house for the meetings, as Matthew a little later opened his. The four men understood how to advertise their enterprise, as a special religious effort designed for the citizens of Capernaum and the general region of which it was the business center.

"It was noised" that Jesus was conducting a series of meetings in Peter's house. This noising of the efforts of the churches is essential in efforts to catch men. A huckster was calling potatoes. He was told by an irritated householder to be more quiet. "Everybody in the neighborhood will hear you," the man said. His answer was reasonable: "I'm hollerin' so that everybody in the neighborhood will hear me. Potatoes!" We try to advertise religion mildly, for fear everybody in the neighborhood will hear us. The four men had a different idea, and Capernaum was full of the noise that Jesus was at Peter's house, preaching repentance and the forgiveness of sins. They personally invited men to the meetings. How do I know? I do not care to discuss the point. I know the men.

These four men had an acquaintance who was paralyzed and bedridden. He was a doomed man. He had a limited time to live. How could they get him under the preaching of Jesus that, before he died, he might have his sins forgiven. They talked the case over. Their friend was not interested. He had no faith that any man could forgive his sins. The four men thought differently. They had faith in Jesus that He could forgive any man's sins. They made a plan to get their friend to a meeting and under the wonderful preaching of forgiveness. They submitted their plan to the poor man. He raised difficulties and declared their plan impracticable. Then Peter said: "Now, Andrew! We are four to one. Take hold."

And the four determined men lifted the bed by the four corners, and carried the poor, palsied man, bodily, to the service. When they reached the place the house was already packed. The doorway was blocked. The crowd filled the street. What should they do? They were prepared for this emergency. They went about the house and carried him carefully and swiftly up to the roof. Peter commenced unroofing the porch.

It was soon done. The Saviour looked up and saw four dark, earnest faces at the opening just overhead, and preparations being made to let down a fifth man on a bed—bed and all—into the room. Their faith had inspired a timid, feeble, dawning faith in the sick man. He had a first glimmering ray of hope that his sins might be forgiven. The four men were absolutely sure of it. It could be seen in the way they handled the straps. Their confidence inspired Jesus also. In that unbelieving city, with those skeptical Jerusalem doctors watching with such suspicious hostility every move and word of His, up there on the roof were four men who believed in Him and in the forgiveness of sins. When Jesus saw their faith He said to the sick of the palsy, "Thy sins be forgiven thee." The man was saved. Presently he was healed also. These four men had caught him without his consent as they caught fish. They will be honored for this to all eternity. The joys of heaven are for all the saved, but the honors of heaven are for those who save others.

Wanted, in all our churches, four men to catch men! We have the gospel, we have the house, we have the unforgiven men, needing, above all other need, to be saved. We want four men to noise that Jesus is in the house; four men who believe that the redemption of the soul is precious and that it ceases forever; four men who will bring men, if necessary four to one, compelling them to come in. No city can offer more difficulties to the gospel than did Capernaum. But Jesus, with a house open to Him, not necessarily fine, but, fine or plain, a house like Peter's, whose conviction was that all the value of his house was to have it used by Jesus in His saving work, to be unroofed, if necessary, to be torn down if necessary, and with four men dedicated and banded to noise His presence so that everybody in the region shall hear, and to co-operate with Him with intense, enthusiastic faith in His power on earth to forgive sins, will have no lack of men. Wanted, these four apostolic

men, in every church, to change the proportions of our congregations and of our church rolls. It is perfectly feasible with only four good men.

THE BERWICK BAND.

BY REV. H. W. POPE, GREAT FALLS, N. H.

A weak point in many churches is the lack of fraternal spirit among the male members. It is commonly admitted that the bond of brotherhood and loyalty to each other is far stronger in the lodges and in the Grand Army than in the churches. If a Christian is in trouble or in need of sympathy, money or watchers, he is far more likely to look to his lodge for aid than to his church.

Why is the sense of obligation stronger in the one case than in the other? Partly because the lodge appeals to a lower plane in man's nature than the church. The bond of good fellowship and good suppers is stronger with most men than the bond of "righteousness, peace and joy in the Holy Ghost." Then, again, in the lodge and Grand Army the members meet often to talk over their common interests and to plan for the welfare of the organization, whereas men, as a rule, do not attend prayer meetings, or come together in any place to give expression to their religious life. They are so absorbed in business and they are connected with so many organizations that they haven't time for the church, or they think they haven't. But expression is the law of spiritual growth. Suppression is sure death. A bird in a darkened cage loses its song. Fishes in a dark cave lose their sight, and the soul that is silent as to its relation to God loses both voice and sight.

One of the greatest problems, then, before the church is how to bring the men into spiritual touch with each other, so that each pastor may have around him what Saul had when he was anointed king—"A band of men whose hearts God had touched." The following narrative is offered as a partial solution of the problem. In the fall of 1892 a fraternal lodge was organized in the town of Berwick, Me. Thirty men were initiated, at a cost of \$15 each besides the annual lodge dues. This aroused another lodge in the same town to make special efforts to recruit their ranks, and in a short time they brought in fifteen fine young men, though the cost of initiation was \$30 each and the times were very dull.

In the town was a godly man named Ramson Crook, a barber by trade and of limited education. He could not but contrast the success of the lodges in reaching men with the pitiful failure of the church. He noted also the method employed—persistent personal effort by a few determined men. One day, while on his knees, the thought flashed into his mind, "What the world is doing can be done by the church if she will use the same means." It came to him like an inspiration. Then and there the idea of a band of godly men pledged to work and pray for men was spread out before him and he arose determined to put it into execution. He looked about for a companion. He was not drawn at first to his pastor, but to another member of the church, a butcher by trade. They talked and prayed over the matter and soon

called in one or two others. They began praying for their pastor, and by and by he joined the number. Finally, they announced their purpose publicly and invited all who would to join them. For lack of a better name they called themselves "The Praying Band." Soon they learned that a godly woman had been praying for a year that such a company might be organized, though she had not mentioned it to any one. She had even designated it in her prayers as "The Praying Band." Her son was among the first converts and her husband and another son followed.

They began to work for the lowest, but God afterwards gave them some of the wealthiest and most intelligent men in town. The first man they selected to pray for was the most hopeless drunkard in the vicinity. They called at his house, befriended his wife and children and invited him to come to their meetings. Finally he came one night in a half-drunken condition, but before the service was over he asked them to pray for him and then and there gave his heart to God. This was their first convert, but they soon began to have others and for the past ten months not a single week has passed without conversions, and the interest is still unabated.

Soon after their organization the band went out to Blackberry Hill, a churchless community three miles away. The meeting was held on Sunday afternoon in a blacksmith's shop. At the first meeting there were one or two conversions. The congregation has increased until now they number 250 or 300. A gospel wagon soon became a necessity, and one was built at a cost of \$250. The band also raised \$150 for foreign missions. A call soon came from Pine Hill, a mile and a half away, and a meeting was held there on Monday evenings. Then they were invited to Beaver Dam, four miles away. Then to Matthew's Mills, where the service was held in a saw-mill. Then came an invitation from a pastor in South Berwick to visit his church on a Sunday evening. The first night there were three conversions, though there had been none for a year previous. As a result of meetings there another band was organized, which has had excellent success. Three other bands have also been organized in neighboring churches. Repeated calls having come from Emery's Bridge, ten miles away, a few men were sent down one Saturday night for a meeting, and one brother was left over to hold services on Sunday. This has been continued about four months, the same brother having remained once or twice through the whole week, the band paying him the wages he would earn if at work. About twenty conversions have occurred, and a good sized congregation has been gathered in a church which was practically abandoned.

The policy of the band is not to draw from the churches, but to strengthen those that are weak. Each convert is urged to join at once the church of his choice, and to attend its services regularly. The Berwick pastor is an untiring worker, and to his zeal and fidelity is due much of the success of the band. At the same time, it is distinctively a work begun and carried on by laymen, the leader and most of the members being laboring men of very limited education. They know their Bibles, however, and they are good men and full of the Holy Ghost. Many of them have had an experience which gives them the utmost faith in the

power of the gospel, and no one can present difficulties which they have not seen swept away in a moment. Drunkards of twenty and thirty years' standing have been converted and delivered from the bondage of appetite from that time forth.

All theories about these matters are put to silence by the stubborn facts, which no one can deny. There is no excitement in the meetings, but the hearty singing, fervent prayers and ringing testimonies somehow compel people to realize that God is there, and that He is speaking to them. It is not called a revival, but, whatever it is, it has continued now for over a year with unabated interest, even in the hottest weeks of summer.

The majority of the converts are men. When the number reached two hundred over one hundred and fifty of them were men, some of them seventy and eighty years of age. Here, then, is an illustration of what a few godly men can do if they are filled with a burning passion for saving souls. Here is a "band of men whose hearts God has touched." They have paid the price of spiritual power and they have not forgotten to claim their reward. Neither have they been so elated by success as to put themselves in front of the cross, but their aim is ever to present Jesus as the all sufficient Saviour. Is not here a suggestion for pastors and Christian workers of every name? Are there not undeveloped resources in every church which ought to be brought out and utilized? And if one can chase a thousand and two put ten thousand to flight, what can ten, twenty or fifty men do banded together to work and pray as the Spirit may lead?

THE PARSON'S DETECTIVE TOUR.

BY REV. FREDERICK STANLEY ROOT.

Some years ago, when pastor of the church in Squantuck, at the beginning of my ministry, I came most reluctantly to recognize the fact that while certain families were always represented in public worship by the women and children the man of the house, otherwise known as the husband and father, was often conspicuous by his absence. Had I not been inexperienced I should have known that this state of affairs existed in the vast majority of Christian churches of every denomination. As it was, the fact occasioned considerable uneasiness, and in order that I might determine exactly the reasons for non-attendance I hit upon the following plan of unearthing parish secrets.

One bright morning in early July, when the signs were all favorable for the largest possible congregation, a theological student was imported from a neighboring seminary and to him was delegated the conduct of the service on that particular forenoon. The people might suspect that their pastor was sick or away canvassing, but I cared nothing for suspicions. My chief solicitude was to remain undiscovered. Peeping vigilantly through the half-closed blinds of the front windows of the parsonage, I watched the audience pass through the doorway of the sanctuary, carefully memorizing a number of representative families whose lord and master was probably detained at home on his "sofa of wellness." Then, as the organ peal resounded, I seized my hat, made a dash for the rear door of the house, crossed the bridge joining two portions of the town and in five minutes rang the bell of the comfortable house oc-

cupied by the fat, prosperous, easy-going Mr. Fleshly.

In response to the jingling summons the goodman himself opened the door, all unshaven, coatless, collarless. Wife and children had been packed off to church, and he had settled himself for an hour of solid enjoyment in doing absolutely nothing or reading the Sunday newspapers. You may imagine his astonishment on beholding the apparition of his pastor at a time so utterly preposterous. In a moment, however, he recovered sufficiently to invite me to the reception-room, where I found the floor littered with New York Sunday papers, while a suspicion of thin, blue smoke curled upward toward the ceiling.

After a word or two of ordinary conversation I began at once on the topic of the call, saying, in substance: "Mr. Fleshly, I quite understand your surprise at this most unexpected, not to say intrusive, visit, which you will perhaps forgive when I state my purpose frankly. I come Sunday morning for two reasons—because you are entirely alone and you are free from business cares and responsibilities. Now I know you to be a generous man, a good citizen and in business strictly honorable. And for these reasons I am all the more pained to think that your influence and standing in the community should be impaired by your failure to honor the house of God. And will you pardon me for saying that you are always about to turn over a new leaf in this respect. I suppose there are at least half a dozen times in the year when you have said—jocularly, it is true, 'Parson, look for me next Sunday in church.' But I still look in vain.

The face of Mr. Fleshly had grown very serious and his eager attention contrasted strangely with his somewhat disheveled appearance. When I had finished he turned to me and, with unexpected earnestness, replied as follows: "Sir, I appreciate the motive that brings you here, and since you are absolutely frank with me I will be equally so with you. I do not attend church simply because I am almost wholly indifferent to religion. It may surprise you to know that I am still a member of a Congregational church. Once I found profit in the experiences and activities of church life. But through influences I cannot now describe my zeal gradually diminished, other interests became paramount, until you find me, as today, more content to read my Sunday paper than to meet with Christian people for worship.

Here Mr. Fleshly paused and I discovered, with intense mortification, my own error. The man whom I thought easy-going, comfortable and placid had concealed in his life that tragedy of tragedies—the slow suicide of religious thought and feeling! His complete indifference was only the languor of a faith that had been stabbed—I know not how—until the lifeblood of religion ebbed away.

Still in search of recalcitrant members of my flock I walked a few rods down the street until I came to the modest house of a young mechanic, whose wife and two children were diligent in church attendance although he was a rare visitor. As I drew near I discovered the young man swinging lazily in a hammock, suspended between the corner of the house and the adjacent apple tree, holding before his face the inevitable Sunday paper. Suddenly looking up he perceived the unlooked for guest

already upon the lawn, and descending from his retreat Mr. Jackplane gave me the most awkward greeting imaginable, with a ludicrously bewildered expression upon his face.

I began the conversation as pointedly as in the case of Mr. Fleshly, and then, with all possible courtesy, inquired whether he objected to giving me his reasons for remaining away from church. For a moment Mr. Jackplane seemed confused, but finally blurted out, in a semi-defiant, semi-apologetic way, "Your church people are mostly hypocrites."

"Very well," I replied, "any other reason?"

Gaining confidence by this apparent acquiescence, he added, "Yes, sir. The churches are run by aristocrats and money grabbers. They don't want us common folks to worship with them."

"And how do you know that," said I. "Are not your own wife and children cordially received in our church?"

"O, yes; but that's because I scrimp to dress them up for Sunday. If they had to wear calico, some of your toplofty women managers would give them the cold shoulder quickly enough. I have read in the paper that a \$6,000,000 Protestant cathedral is to be built in up-town New York, where your silk and broadcloth devotees can show off their fine colors. Why don't the rich Christians, if they believe the gospel, carry it into those quarters of the city where it is most needed?" And here, with a chuckle of satisfaction, Mr. Jackplane paused an instant, which gave me a chance to inquire, with the utmost friendliness of tone: "But, my friend, surely you have reasons for not attending church?"

"Why, I have just given them."

"Pardon me, but those were excuses, not reasons. Your fatal mistake in reasoning is a common blunder. It is the Church of Christ which demands your allegiance and not the errors and faults that creep in upon her life and doctrine. Christ's Christianity is pure, sweet, uplifting, ennobling. Those who live it constitute the real body of believers and they alone preserve the glory of the church. The pseudo-Christianity, that masquerades in fashion-plates, scorns the common herd, and buys up the preacher to utter smooth words that irritate no man's conscience, is no part of the church of the living God, except in the matter of externals. I admit the existence of hypocrites. Where are they not? I grant you that the spiritual life of the church is jeopardized by the corruption of her riches. I sadly acknowledge the alienation of the toiling millions of wage-earners. But no man, in any case, is justified in forsaking the house of God because the tables of the money changers are not all overthrown." Upon this I quickly rose, extended my hand, which Mr. Jackplane seized with considerable heartiness, and walking rapidly to another street I rang the bell at the house of Mr. Breezy.

It was the peculiar characteristic of this gentleman always to be out when I called. Either he disliked ministers in general or disliked me in the abstract. I could never quite determine. But now I had him at my mercy. A fall from a bicycle had stiffened the cords of his leg so that any kind of locomotion was impossible. Mr. Breezy was a sharp-featured, stout, athletic man of forty-five, rather inconspicuous in the community except for occasional gushing contributions to the verse columns of the *Squantuck Speaker*. His wife, however,

was a tremendous worker in our parish. My welcome was a trifle cool. With all possible suavity I stated the purpose of my visit in the familiar language elsewhere employed, but I had barely concluded when Mr. Breezy, rather contemptuously, exclaimed: "My wife worships God in the church; I worship God in nature."

"Indeed," I replied; "certainly nature is the revealer of God, but how do you manage to worship God in nature when it rains?"

This pleasantry seemed to put my auditor in a mood somewhat more agreeable, and he answered, with the faintest possible smile, "I don't know about that, but you remember the lines of Wordsworth:

One impulse from the vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

That's my philosophy!"

"And a very good philosophy," I replied, "as far as it goes. But, honor bright, now, Mr. Breezy, how much of a religious impulse do you ordinarily get from the 'vernal wood' on Sunday? I heard the other day that last Sabbath a whole cavalcade of bicycle riders started under your leadership for a spin to New Haven, and only a few weeks since yourself and others had a picnic in the woods, passing many people on the way to church, with lunch baskets in your carriages and a tell-tale fish-pole sticking out behind from the last conveyance. I know pretty well the men who are commonly with you in these Sunday outings. They are good fellows and honest citizens, but, really, sir, do they help you very much to worship God in nature?"

"But I often go alone to Pulpit Rock and meditate."

"That is, you meditate on your sins, on the love of God in Jesus Christ, on the forgiving mercy of your Redeemer, and on the great joy and privilege of serving Christ by serving your fellowmen?"

"Well, no, not exactly, but somehow it freshens the spirit and tranquilizes the soul to think of nothing in particular at such a time."

"And is that worship, my dear sir, and do you thus meet God in His holy temple? And, even granting that you are in a truly worshipful and reverential mood, suppose all the Christian world should follow your example? The whole vast structure of churchly life and power would fall to the ground like a card-house in a puff of wind. The Church of Christ stands for righteousness, peace, purity, progress and the redemption of human society from countless evils that afflict the race. Those who remain away from divine service may worship God in nature, but, as a rule, they are anything but worshipful. It is the duty of every citizen to support, by his presence and sympathy, all institutions that promote the good of his fellowmen. And now, Mr. Breezy, forgive my plain speaking, and believe me as sincerely your friend as though you came to church with the regularity of a deacon. And whenever you wish a week day in the woods, and will not consider the parson a bore, I think I know of a trout brook where the fish are bigger than any you ever landed." And with this I left him, rubbing the cords of his stiffened leg in a puzzled kind of a way, and with a softened look upon his face and a courteous respectfulness in his parting salutation that made me very hopeful of sowing fruitful seed.

I now perceived by the town clock that I had but a few moments remaining in which to pay the briefest visit to the man I dreaded meeting more than all the rest. This was Mr. Growler, an honest, generous, hard-working individual, a veteran of the war, and the responsible agent of a great mill corporation, but a man sensitive, opinionated, narrow, and, I am sorry to add, very much out of sorts with the minister. He had not darkened our church doors for several months. I knew perfectly well the reason for non-attendance, but somehow I felt impelled that morning to hear the grievance from his own lips. Mr. Growler himself came to the door book in hand—a volume of Spurgeon's sermons—and, beholding me, accentuated the coolest welcome with a look of disdainful surprise. I casually remarked, "What a lovely morning, Mr. Growler. Truly a bridal of the earth and sky."

"Very pleasant, indeed," he shortly answered.

Dead silence followed. The ice had to be broken and, inwardly disturbed but outwardly calm, I proceeded: "Mr. Growler, I have called to inquire, with the most cordial good will and respect, why you remain away from the church of which you are a member." The rejoinder was prompt and explicit.

"Sir," said he, "I do not go to church because I dislike your opinions."

"On what subjects, may I ask?"

"Well, I believe you are unsound in doctrine, and then I am decidedly opposed to your position on the reform movements of the day. A minister should take a high and orthodox stand on all these questions."

"But, my dear man," I replied, thinking he would respect me the more for frankness resembling his own, "does it never occur to you that I may consider your opinions unsound, unreasonable and un-Scriptural? Possibly your stand may be the low plane and mine the higher."

Evidently such light was unaccustomed. But in a moment or two he returned to the charge by saying, somewhat inconsequentially: "A good many people in the community believe that you are infected with the Arian heresy and restoration doctrine?"

"You mean by this," I said, "that a few people, who never studied theology or Scripture with thoroughness, snap at hasty conclusions from isolated fragments of sermons. I have stated twenty times, if I have once, that I am not a heretic on these points, judged by rational, evangelical standards."

Finally he exclaimed, as though he had me cornered for good: "But I believe in preaching the simple gospel. The pulpit is no place for lectures on secular subjects. I don't like your sermons because they touch too wide a range of topics all the way from labor reform to temperance."

"Now, Mr. Growler," I cried out with considerable exultation, "you have really hit the nail on the head. It is always the simple gospel that has the broadest outlook and the profoundest conception of the multifariousness of human destiny. Study the teachings of Jesus and you will find Him invariably laying down principles that govern the whole conduct of life, from the treatment of strikers on London docks to the keeping of one's temper in debate. If all people agreed with the preacher on questions of theology and social reform he might well despair of intellectual growth in the parish. No organization is so hospitable to free debate as the Christian Church, because no or-

ganization can so well and safely afford to be hospitable to the differing opinions of Christian men. The church is immovable, founded on Jesus Christ; her doors swing wide open to all who serve the Lord Christ; her melodies ring the chimes of blissful peace in every weary and heavy-laden soul. And now, my friend, suppose we don't agree on doctrine or social reform or labor question, and a hundred other questions, here is the church, paramount over all. For her our prayers ascend, to her allegiance and service belong. Will you not see the case in such light?" Here I ended abruptly and as abruptly departed, not even waiting to perceive the effect of my oration on Mr. Growler. Walking rapidly homeward I succeeded in entering the house just as the people came pouring out from service.

And now, dear reader, if you inquire how I contrived to hold such conversation—only a part of which is narrated—in the brief space of one hour and fifteen minutes, and if you further inquire whether all this really happened, except in the license of the storyteller, my only reply is, *Go and ask Mr. Fleahly!* At all events, this I will say. The very next Sunday I noticed from the pulpit that Mr. Fleahly sat in his unaccustomed pew, looking very serious and thoughtful; Mr. Jackplane marshaled in his wife and children with the air of a man who has made up his mind to do or die; Mr. Breezy stalked up the aisle, with something of a limp in his walk; and, to my utter astonishment, even Mr. Growler came to church, with a queer look upon his face but with the evident intention of treating the parson with a little more decency and fairness.

WINNING THE YOUNG MEN.

BY FRANK GAYLORD COOK, CAMBRIDGE.

What part are the young men taking in the work of our Congregational churches? In order to obtain an answer to this question from a definite field I recently sent a series of inquiries to each of the six Congregational churches of Cambridge, Mass., and the replies are full of interest and suggestion. It appeared that the young men between the ages of fifteen and thirty were taking a considerable part in several branches of church work. This was seen especially in the Sunday school. In the schools of the four largest of these churches nearly all the officers, fully one-sixth of the teachers and about one-tenth of the pupils were young men. Likewise in the young people's meetings, the young men constituted about one-third of the membership and were, perhaps, the most active element in maintaining them. Upon these young men, also, fell other duties, both regular and occasional, like ushering at the Sunday services and assisting at church festivals and sociables. But within these limits their interest and labors were, for the most part, confined.

In other words, the young men, as a rule, expended their activities mainly in those meetings which were organized and maintained more particularly for the youth. They did not generally take part in, or even attend, the regular prayer and conference meeting of the church, nor did they take any considerable part in managing the finances or in directing the policy of the churches. It was exceptional when a man under thirty years of age was placed on an executive, a prudential or a standing committee. And yet men of that age often fill

high and responsible positions in business and in professional and political life.

Some explanation might be attempted by pointing out the lack of the young men in these churches. But this would be more a confession than an excuse. In September, 1892, there were enrolled in the membership of these six churches about 2,500 names, and only about ten per cent. of them were men under thirty. Comparatively few young men were joining these churches. They constituted only about seventeen per cent. of all the persons admitted, both by letter and by confession of faith in 1891. And yet young men in large numbers regularly attended the Sunday services, especially the Sunday schools. In that year those six Sunday schools enrolled over 2,500 pupils, of whom about forty per cent. were males. Yet those six Sunday schools added but fifty-two persons to the membership of their churches.

The Sunday school is, and should be, the chief feeder of the church. Those fifty-two persons constituted sixty per cent. of all the persons added to those six churches by confession of faith in 1891. So far as the churches of Cambridge represent—and to a large extent undoubtedly they do represent—the denomination as a whole, their condition may fairly be the basis of general inference and discussion.

Why do so many of our Sunday schools fail to hold the young men and bring them into our churches? Certainly that failure is not due to a lack of a suitable subject of study. In the Sunday school the principal study is the Holy Bible. It presents many types of character and varied human experiences, many of them common in life today, and all of them revealing the ever recurring, ever fresh and ever thrilling story of the struggles, aspirations and development of the soul. But this study is not taught with sufficient regard for the pupil. In our secular schools, from the kindergarten through the college, the methods of study are carefully adjusted to age and other circumstances, so as in the pupil to meet the least resistance and promote the highest development. Thus his interest is early aroused and evenly maintained. If we would reach a like result in Bible study we should employ similar expedients. We should cultivate harmony and system in methods. We should be more consecutive, more progressive in study and we should seek more freshness and more enterprise in treatment. We leave too much to the ingenuity, tact and devotion of the teacher. These qualities are indispensable to successful teaching in any case, but they would have easier play and greater effect with better methods.

Young men are diffident and are easily led. The church must employ them if it would attract and hold them. It must press upon them not merely minor duties but also trust and responsibility. Not that we can spare the older men. We need their experience and wisdom, and they have the confidence of the people. So far as is possible let us retain older men as a majority on our more important committees and at the same time associate with them a minority of young men, thus adding to the experience and discretion of age the enthusiasm and enterprise of youth. In the same way divide the representation to inter-church conferences and councils. Push the young men toward the front and you will soon convince them that their co-operation is

indispensable to the welfare and work of the church.

We shall thus entice them more generally into the Friday evening prayer and conference meeting. There are exceptions to what I have to say on this subject, but it will apply to some extent to a large proportion of our churches. How is this meeting to interest young men so long as it remains constituted and conducted as we generally find it? It is not broad enough to include the young men or to reach the varied activities of the church. We must restore this meeting as we value the life of the church and the coming of God's kingdom. The weekly prayer and conference meeting should be to the church much as the town meeting is to the New England town—free to all and shared by all, the starting point of church enterprise, the forum of church criticism and discussion.

Only such an ideal of the weekly conference meeting is consistent with the Congregational system of worship. How may we approach nearer to this ideal? Here again I shall express myself with diffidence. What is the fundamental principle of Congregationalism? It is democracy—the rule of the people. So the weekly prayer and conference meeting should be the stated meeting of this church democracy. It should be organized by the people, conducted by the people and devoted to the people. We expect too much from our ministers. They have enough to do as pastors and preachers. The responsibility for the meeting should no longer rest upon them but should be transferred to our laymen. The latter should reorganize this meeting and adjust it to the needs of the time. It must grapple more closely with the moral and religious problems in our own hearts and with the practical questions in the church at home and abroad. And thus it can interest and attract our young men. They have a deep yearning for religion and a generous love for humanity. They are filled with enthusiasm, with enterprise, with life.

It should cause us much anxiety that there are so many young men who habitually neglect to enter church doors. But we should be much more concerned because in so many of our churches the great majority of young men that regularly attend the Sunday schools neither join the church nor engage in church work. I would not excuse the young men, but I would arouse our churches.

FROM THE MEN'S POINT OF VIEW.

At the last general conference of Connecticut Congregational churches Rev. A. G. Hibbard of Goshen read a paper with this title. It embodies many interesting testimonies with reference to this mooted subject and is the outcome of wide and careful investigation. We therefore make a brief summary of its main points.

Mr. Hibbard, by sending out letters to fifty churches organized before 1750, found that forty-two per cent. of the membership of those churches at their organization were males, while today the average male membership is only thirty-three per cent. This condition he finds common to Protestant and Roman Catholic churches, and, indeed to the religious organizations of heathendom.

Three hundred letters were then sent to representative men of all vocations and denominations in all sections of the country requesting an answer to the question, "Why so few men in the churches?" Over two hundred replies were received, and these are

some of the reasons adduced by men who themselves are not connected with churches: "The creed barrier," the "feeling that the church is the place for women only," "the necessity which church membership would involve of changing their personal methods of doing business with a consequent financial loss." As many as fifty of Mr. Hibbard's correspondents confessed that they would be obliged to do this. From the replies of lawyers these extracts are gleaned: "The preaching is too effeminate; too many female organizations; ministers too largely confine their visits to the women." "The chief ethical questions which present themselves to men in their lives are those concerning financial honesty, political duty and personal purity; if the churches do not give them much along these lines they do not regard the churches as helpful where they need most help."

Two physicians say: "If the churches were open every week day, and if provision were made for the entertainment of the social wants of working men, there would be no trouble in getting men into the church." "Immoral men do not wish to join the church, and men after study, having rejected the doctrines, can't."

This is what business men and mechanics say is the reason why men do not go to church: "The inconsistency of church members in devoting their time to progressive euche, theater-going and dancing causes irreligious men to despise them and say that they are no better than the world." "Lack of reason in the preaching; the great amount of entertaining literature that busy men must read on Sunday or not at all." "Lack of definite work for business men." "The church is so engrossed in saving souls that it forgets the emphasis which Christ put upon saving the bodies of men." "The cooling off of church members after having entered into the church." "The men of today, whether business or professional men, live in a hurry and rush; let them find the same push in the churches on live questions and a more general interest would be shown by men in the churches."

So much for the opinion of men outside the churches. Now follow a few expressions from church members.

Sixty letters say in effect that men, being the bread-winners and performing the heavy work of the world, must often adopt worldly standards, which lead them to lie, to work on Sunday, to drink, and so they find themselves in a stream which bears them away from Christianity. They seek relief on Sunday by rest at home, or by driving or sailing, and if they go to church they receive no more impression than a granite boulder in an April shower. Several suggest that it is owing to a neglect of the family altar and the mistakes some parents make in sending their children to the Sunday school instead of to the church. A Christian mechanic says that men are often ill used when working for church members. Other reasons adduced are these: "Among men of the world it is not regarded manly to be a Christian." "When you can persuade men that coming to Christ is the most manly thing they can do they will flock into the churches." "The failure of the church to teach and preach a practical righteousness." "The essentials of Christianity should be held tenaciously, but when it comes to laying down rigid rules as to what a man shall eat or drink and how he shall occupy his time, you deprive man of that liberty of deciding for himself which his Creator bestowed upon him." "Many men are kept out of church by innate meanness and the fear lest church membership should cost money." "More men are kept from membership on account of objections to the doctrinal test than for any other reason. I am a member of a literary club. The subject of the last meeting was Doctrinal Tests for Membership of Churches. While a majority of the members of the club were church members, and all of them attendants upon church services and believers in the gen-

eral teachings of the church, yet the club was practically unanimous in favor of the abolition of all doctrinal tests." "Pastors are professional men and live on a different plane from business men. Of the more than one hundred ministers in this city my observation is that hardly three go about among business men and come into close contact with them in their daily experience and needs."

Here are a few replies from active Christian laymen: "Less stress should be laid upon the weekly lecture, called a sermon, and the congregation should be organized as an army of workers." "The coldness of church members. The little interest manifested in the conversion of men around them creates the impression of unreality." "Let our ministers preach less theology, less sensationalism, less emotion and more of real, earnest comparison of Jesus Christ the man with the man of today."

The last batch of replies comes from pastors and college professors. A large number refer to "the excessive worldliness incident to intense business life. This is shown in the wholesale desecration of the Lord's Day by professing Christians who neglect worship on their summer tours." "Men are more sensual than women." "In the plans for the activities of the church too exclusive attention has been given to the women." "Too many men in the church of the wrong stamp." "The secret society supplies the place of a church to many." "The antique statement of doctrine in many of our churches. Business men read briefly and quickly and they neither know nor care about shibboleths." "Ministers do not know men and how to approach them." "Church life has too little connection with everyday life." "Sometimes men turn from the church because they see that the minister in trying to reach men of the world has been swept over into the rushing stream of material life and has no message from on high to the busy men."

One of the letters received by Mr. Hibbard was so plain and frank, and evidently cost the writer so much time and thought, that we reproduce it almost verbatim. It is from the head of a large manufacturing firm, whose interests reach all over this country and are represented in England. It is needless to say that we think his statement *ex parte*, but in so far as his views represent any considerable number of men they are worth considering:

About twelve hours before I received your letter I said to the pastor of the church my family and I attend, "I have been a constant attendant upon church services for over thirty years, seventeen of which were spent as a commercial traveler. I have attended all kinds of churches—Protestant, Catholic, Hebrew—churches of all nationalities, all over the United States and Canada, in England and in Cuba, and wherever I go I notice that the women outnumber the men, generally three to one, and often five to one. In your church the rate last Sunday was fifty-six to five. . . . It does not make any difference what kind of a church it is the majorities are about the same." His answer, in my opinion, was no answer at all. He asked, "Why are there more men than women in the Ohio penitentiary?" A few hours later your letter came, and as briefly as possible I will try and answer it, and I hope my answer will not be from a narrow or prejudiced standpoint.

Born and lived until sixteen years of age in rural New England, where the influence of the old flame of the Massachusetts religious life had not been permitted to die out and only ashes remain. Twenty-six years ago went out alone into the world and has seen much of men—enough to enable him to have opinions of his own, not inherited opinions, but opinions based upon close observation of men and things and unaided by the teachings of schools. Ambitious? Yes. Successful? In some things, yes. A happy home? The most so of any I ever saw. Read much? A large library, and not for ornament; also full of papers and magazines of the day. A busy life? Very much so; scores, yes, hundreds, depending upon him for the labor that furnishes food and clothes. Burdened with cares and responsibilities? The six days do not have hours enough. Ever have time to do what he wants to do? Hardly ever; must always do what he *must* do. Prefer home and quiet to any other place? To him there is no place like home. Charitable? He hopes so; examine his scrap-books and daily correspond-

ence. Attend theater? Not often—learned all about them long ago; learned to know that it is about the same old story. Like music? Don't know Yankee Doodle from Old Hundred. Mason? Yes, away up—about as high as anybody gets—but don't attend lodge on an average once a year. Belong to club? Yes, several of them. Belong to most everything, but with mighty little time or inclination to attend meetings. Simply has to work, and longs all the time for rest. Has he a good memory? Yes, and don't like to hear the same story the second time, either in business, social or church life. Does he think he is or ever was the "chief of sinners"? No, he knows he isn't, and that all such talk is nonsense. Thinks he knows a little more of real life this year than he did last, and will know more next year than he does now.

Attend church? Yes, almost every Sunday. Why? Partly because of early training, partly because it is "the thing" to do, and always hopes he may hear some song sung or some sermon preached containing statements that he has not heard many times before. Is he often entertained or educated from the pulpit? Seldom. Does he think ministers better or much unlike other men? He used to but learned long ago that they are not. Thinks they are "called to preach" on the same line that some other man may be called to run a dry goods store, a factory or to shoe horses. Think Jonah was swallowed by a whale? No. Moses talk to the Lord in burning bush? No. Did he ever find any ministers who in the confidences of a quiet smoking-room in a sleeping-car would say they did? No. Ever know that the man behind the pulpit didn't really believe one-half of his own statements? Yes, very many. Does he know many ministers? Yes, scores and scores and likes their company very much. Does he believe in the teachings of Jesus Christ? Yes; he believes that it is through His teachings that to a much greater extent than formerly peace and good will have come on earth. Does he believe in evolution? Yes. Does he believe the world is growing better? Yes. Does he believe that anybody knows or ever did know anything about the other side of the dark river? No. Does he believe that human life commenced as is told in the story of the Garden of Eden? No. Does he think he knows how it commenced? No. Does he think he knows much about evolution? No. Does the preacher know much more about evolution or other things than he does? That depends upon the preacher. Does he think the clergy know as much about real life as does a majority of their male hearers? No.

Now, Mr. Hibbard, does the above described life refer to only one man or to thousands and thousands of men, and are not they the men who make the world better, and isn't it better now than it was fifty, a hundred or a thousand years ago?

Now let us look at the life of the woman, especially the mother with children to care for or the woman who must support herself by work of some kind. Are women by nature more loving and affectionate than men? Yes. Are they more devotional than men? Yes. More superstitious? Yes, a little more inclined to believe that there may be ghosts. More inclined to accept a theory? Yes, if it comes from one in whom they have confidence. More afraid of priests than are men? Yes. More inclined to believe in the divine right of kings than men? Yes. More inclined to lean upon others for support than men? Yes. More closely confined to their duties and home during the week than men? Yes. Anxious to see the outside world? Yes, if they have good clothes. More sociable? Yes, where they are acquainted, but less inclined to be sociable and kindly to strange women than men are to strangers. Happier in their homes than are men? That depends upon the kind of husbands and homes they have, and if they are not happy there I am of the opinion that it is more the fault of the so-called "head of the family" than of the wife or mother. I don't know any men who would want to remain at home or at their office six days in the week and not go outside on the seventh, and don't blame the women for wishing to do so. Are women more apt to follow the traditions of the fathers than men? Yes, men reason from cause to effect more than women do. More apt to look upon the priest and the necessity for his attention than men? Yes. Why? In my judgment simply because she knows less of the world. They rather obey than to question, and in my judgment their church life is of great benefit to them. It is a great social and useful organization through which they become connected with and more familiar with the outside world. The men understand this side of the case better than do the women because the men are more in the habit of looking beyond the surface, of "reading between the lines." Most women go to church for, they honestly think, devotional reasons, but I think because few of them have any other opportunity to see each other and the outside world, and half the men who go do so to please their families.

The Home

A MARCH SURPRISE.

BY GRACE TERRELL SPEAR.

But yesterday we hailed the spring.
This morning she is banished,
And winter reigns again as king.
Pray, whither has she vanished?

We surely saw the smiling maid,
Nay, heard her rippling laughter,
As o'er our path the sunbeams played,
While swift the brook ran after.

Yet what a change all nature shows!
Can this have been but dreaming?
O'er fields of ice the hoarse wind blows,
No sunbeams now are streaming

From heavens of blue, but whirling flakes
Are from the clouds descending,
And snow-wreath piled on snow-wreath makes
A winter never ending.

I ask them why so short her stay?
Where has she gone? How is it
That one brief day should take away
All traces of her visit?

The fierce wind blows, the snow-wreaths fly,
The storm goes on unheeding,
While, baffled still and wondering, I
Am with the winter pleading.

When, close at hand, I hear a voice,
A sweet voice, gently calling:
"O be not sad, but still rejoice,
Though fast the snow is falling.

"Only a very little while
Your loving eyes shall miss me,
And then, in answer to my smile,
The glowing sun will kiss me.

"When, peeping through the curtains white,
Without a moment's warning,
I'll send my snowdrops forth some night
To greet you in the morning!"

We are never weary of emphasizing the influence of the mother upon the child, but do we sufficiently consider how the woman herself may be ennobled and enriched by the experience of motherhood? Young mothers are often urged to take responsible positions in connection with church and charitable work, under the specious plea that they are in danger of losing their executive ability and their interest in outside affairs by a too great devotion to the sweet, absorbing duties of maternity. Such advice is most unwise. These fields of activity belong to the older and unmarried women and not to young mothers. A woman's paramount claim during the infancy and early youth of her children is to them. In faithfully fulfilling this claim the judgment is trained and the faculties are developed in a way to make her worth far more to society when her children are grown and she is again free to participate actively in outside matters. We pity the childhood of Charles Reade, but we pity more the brilliant mother who amused herself, while her little son suffered shameful neglect, with travel and social pleasures, thereby bringing lean-ness to her own soul.

A minister was sitting on the veranda of a hotel reading the Revised Testament. A boy about eight years old was playing about and presently asked the man what he was reading. "Look at it," was the reply; "what book is it?" The boy answered, "It is a time table." "Look again," said the man. The boy complied, but with no better result. "It is the Bible," continued the minister. "You know about God's

book, the Bible, don't you?" With a puzzled expression on his face the child answered, "I know about God in three persons, the Father, the Son and the Holy Ghost." Evidently that boy was more familiar with the Prayer Book than the Bible. Another authentic story is told of a Boston little girl whom a visitor found deeply absorbed in a large book which she had spread open upon the floor. When asked what she was reading, the child replied: "I found it in the library but never opened it till today. It is written in Old English and there does not seem to be any plot." Closing the book, she examined the back and added, "The title is H-o-l-y, Holly, B-i-b-l-e, Bible, Holly Bible. Did you ever see it? Why, what is the matter? Isn't it a good book?" Probably these are exceptional cases, but enough of a similar character could be found to show a lamentable lack of home instruction in the Bible and religious truths. Mrs. Colton's Sunday Occupations are designed to meet precisely this need. Every week brings additional testimony to their value. One man writes: "The toys with the lesson are just the thing, for children cannot be expected to read or be read to all Sunday afternoon. Yours is a capital idea."

A QUESTION OF PERSONAL LIBERTY.

BY MRS. M. E. SANGSTER.

When children are in the nursery and the schoolroom, not old enough to form independent judgments nor to desire a line of action different from that which their parents elect in their behalf, the question of personal liberty is, of course, in abeyance. But as young people mature the stirrings of their own lives are felt, and they cannot always accept the dictates of parental wisdom contentedly and in the spirit which makes for their advantage.

Out of this quite natural, and, indeed, inevitable condition of affairs, friction and disagreement sometimes arise, and the situation becomes perilous to all concerned. Parents, by insisting on what they consider their rightful claims, may become tyrannical and inconsiderate of all except their own authority. Children, equally bent on maintaining their position, may forget the deference due to those who have sheltered, provided for and educated them from infancy to the period of awakening responsibility. The rift grows wider daily, and though there may not be actual hostility there is on both sides a sense of injury and injustice. The perfect tranquillity of the domestic life is marred, and the jarring chords produce dissonance in the melody.

For example, in a certain very happy household, father, mother, sons and daughters have as a matter of course attended the same church for a number of years. After a while a daughter discovers that she is not fed as she longs to be in that particular church. There is a side of her spiritual nature keenly receptive to influences which she does not find in the environment congenial and delightful to the rest of the family. It may be that much comes to this girl through her love of music and her appreciation of its nobler meanings and the music in the church where her father is, we will suppose, a deacon, is crude and colorless. Around the corner, or a few streets away, there is a church in which this portion of the service is elaborate and classic, where the music loving nature would find itself uplifted as on wings and the artistic

side of the soul be satisfied instead of antagonized.

Is it right or kind or Christian for parents in such a case to compel the grown daughter to remain with them simply because they do not comprehend her craving nor penetrate under the surface of her discontent? Would it not be wise and tactful for them to give her freedom of action and accord her the liberty of choice which, in a matter of this kind, every grown-up individual should possess? By what right do they shut a door of her soul and restrict her growth toward the divine?

I have chosen music as an illustration only. Sometimes the pastoral ministrations, the preaching, the style of presenting ethical thought, the methods of Christian work in a church, or the social atmosphere, the trend of a congregation are more acceptable to some members of the family than to others. A father in such a case, if he be arbitrary, may come down, as I have known fathers to do, with sledge hammer firmness, saying, "You shall attend my church or none." This is a violation on his part of the first principles of Christian charity. No compulsion in matters of this kind should be laid upon conscience, and even the choice of caprice should be judiciously and tenderly dealt with. The important thing in a family is that the individuals in that family shall have room to grow symmetrically, to develop the best that is in them to do the Lord's work in a world that needs help, comfort and brave battling for the right and the true. This is far more important than that an appearance of beautiful household unity shall always be presented to society.

In families where the children are trained from the earliest years to constant attendance in God's house there will seldom arise any vital difference of opinion on the subject of worshipping God when these children are grown up. No vital point is touched, no real truth endangered, by the fact that I, having arrived at manhood or womanhood, prefer to attend a church or to unite with a church in one street while my family make choice of another. This is merely a question of soil and sunshine. Some plants like the lowlands, some flourish on the heights, but all lift faces to the same sky.

Nothing can be worse for a man himself, however excellent his course seem in his own eyes, than that he should become narrow and despotic, forcing on another, even if that other be his own dear child, conclusions which are necessarily along the line of arrested development. God save any of us from mistaking self-will for a desire to serve Him!

A BOY AND HIS MOTHER.

BY MRS. ALICE M. WALKER.

In these days, when mothers are banding themselves into societies with all sorts of names, the object of which is to confer concerning the welfare of their own and other people's children, there seems to be some danger that the individual boy, at the age when he most needs help and direction, should be left to form his own tastes and habits and choose his own companions. Of course some boys are born with so strong a tendency toward doing right that nothing evil will affect them, but, alas, others, easily influenced in any direction, fall certain victims to those wolves in sheep's clothing to be found in any public school.

Observe, even in small country towns, the numbers of young loafers, smoking and

lounging on street corners. Upon inquiry we find many of them belonging to the most respectable families, whose parents have no idea what they are doing until they discover too late, to their sorrow. In the public school, unknown to the teachers, young gamblers are being trained and young ruffians are learning from secret reading of pernicious books how to become in a few years a disgrace to the community in which they live and a terror to society. In view of these facts, it is well for the mother of a wide-awake, fun-loving boy, when deciding to which society or organization she shall devote most of her leisure time, not to neglect the club of which she should be the president and her boy the officers and members and executive board.

The influence of his mother frequently determines the whole future destiny of her young son. Because they are so much alike he and his father seldom agree until they arrive at years of discretion and learn to tolerate each other's opinions. But to his mother he naturally turns for sympathy in all his pursuits, and she can, if she will, so lead, encourage and develop the good which she perceives in his nature that the evil, for want of food to live upon, will die out of itself. But in order to do this there must be no compulsion, no scolding, no attempts to drive the boy, than whom nothing is more stubborn in this universe. You must take a genuine interest in your boy and make yourself his companion in pleasure as in task, in school as well as at home. Children have sharp eyes and detect shams at a glance. You must yourself be true and genuine, hate the wrong with all your soul and let your views be known. Namby-pamby, half-hearted goodness is not attractive to the young partisan, who takes his first ideas in politics, religion and morality from his mother, and never, like a philosopher, sits on the fence to view the situation. The world may not agree with you and society may not appreciate your claims upon it, but in childhood, at least, your boy is yours, and, if you manage rightly, he may be yours later in life, even when he cultivates a mustache and is old enough to vote.

Make yourself his confidante and you may control his life at school with a silken thread. No boy who gives his mother a daily history of his lessons and his play, and finds her always interested in whatever interests him, will be tempted to do what is mean or contemptible. Above all, when it is necessary to exact obedience, give him a reason for what you desire, and, like the reasonable being that he is, he will usually obey willingly. Happy the mother who can point to the example of the father to illustrate her opinions and give force to her arguments. If she can say to her son: "My boy, your father does not smoke. Smoking is an expensive and unhealthful habit which, if you contract, will be your master all your life," and if he knows, also, that there is no sacrifice she would not make to help him enjoy himself in any legitimate way, it is not probable that boy will learn to smoke on the sly.

The mother has the full control of her boy's reading when young. It is an easy matter to select in these days stories which will cultivate a taste for the best kind of literature and make it impossible for a boy to enjoy a dime novel or a book of questionable morality. Reading and school work go hand in hand, and the one ought to help the other. I know a boy who took to an-

cient history with a vim because he had read about those old heroes in his story-books. The same boy, having a passage of Miles Standish for a lesson in English, sat up late, determined to finish the poem, it was so interesting. To be sure, he had the headache to pay for it, but boys of fourteen often have headaches from other causes than reading Longfellow's poems.

Study your boy as you would study a fashion-book or the subject you are to discuss at the next club meeting, and when you have made up your mind what it is best for him to do then make it so interesting to him that he will think it the best fun in the world to do that very thing.

To have a strong and settled interest in some healthy pursuit is a great safeguard to a boy on entering college. There pitfalls are spread to catch the unwary, and he whose tastes are undeveloped is in danger of falling a prey to some sport or ambition, which, cultivated to excess, may spoil a man to make some athletic or scientific monstrosity in which the age abounds. Should a boy enter college with a cultivated taste for art, music or literature, that boy will run no risk of choosing his companions among fellows with empty heads and full pockets, whose ambition is to kill time as best they may.

Do you ask how he shall obtain the preliminary training? From yourself let him receive the impetus, and he will find the way. If he likes pictures discuss them with him, point out the pictures which nature has painted, put illustrated magazines within his reach, and so hold up the beautiful before him that some day the future artist may thank his mother for his success, though she, poor soul, may not have been able to draw a straight line. Does he seem fond of music? First of all procure for him a teacher who shall teach him to love the divine art for its own sake, and cause him to realize how great is his privilege in being allowed to join the ranks of the army of true musicians. Then supplement the teacher's efforts in every way in your power, and the drudgery of practice will be turned into a delight.

The boy whose mind is filled with the thoughts of great and good men, and whose ear is tuned to recognize sweet and harmonious sounds, and whose eye, turning with aversion from the distorted, sees with delight the beautiful, is provided with incentives which will carry him safely through the college world out into the greater world beyond.

SEEING AND OBSERVING.

BY LUCY ELLIOT KEELER.

Just 100 years ago an artist and engraver walked the streets of Munich, supperless, breakfastless, and too poor to buy the metal plates on which to reproduce the work of his pencil. He paused a moment on the threshold of his dwelling. It was early autumn, and there had been a storm over night. The morning sun glittered upon the yet undried puddles in the street and the leaves shorn from the old lindens were scattered upon the sidewalks. One large leaf lay upon the stone step at the artist's feet. Mechanically he stooped and picked it up. Where it had reposed he beheld its perfect outline, with every rib and vein, drawn upon the smooth surface of the stone in the rain-dissolved dust.

For a moment he stood twirling the leaf in his fingers, studying the impression on

the stone with eyes in which the light of a new hope glowed and deepened. Then he turned about and hurriedly re-entered the house. He had conceived an idea. It was simply to use smooth slabs of cheap stone, similar to the doorstep, in place of the costly metal plates. Thus was born the art of lithography, by which process all our finest color printing is done. Thousands of persons before his day had seen leaf impressions on wet pavements, and many had admired their beauty, but he was the first with powers of observation sufficiently trained to make use of the discovery.

A workman one day set a basin of water, the interior of which was covered with plaster of Paris, upon a red-hot stove. His purpose was to warm the water with which he wished to wash his hands, but when he lifted the vessel from the fiery stove he found its contents almost as cold as when placed there. The majority of persons would have been satisfied with an exclamation, "How odd!" but this man was an observer. He perceived that the plaster of Paris was so perfect a nonconductor of heat that it preserved the water's temperature against the effects of the glowing stove, and he at once applied his observation in the construction of fire-proof safes. Hitherto the safe made of iron lined with wood became, in a conflagration, as hot within as without, and the contents were always scorched and often burned to a crisp.

Anthony Trollope, the novelist, was for many years a post office official, and his efficiency was largely due to his trained habit of observation. He once visited the office of a certain postmaster in Ireland, formed an unfavorable opinion of the man and observed him in the course of the interview carefully lock a large desk in the office. Two days afterward there came from headquarters an urgent inquiry about a lost letter the contents of which were of considerable value. It was late in the night, but Trollope hired a horse and, riding hard, knocked up the postmaster whom he had interviewed a few days before. He walked straight into the office and said, "Open that desk." The key, he was told, was lost. With one kick he smashed the desk and there found the stolen letter.

When President Washington visited Harvard College he was observed to "fix his eye" upon a framed drawing on the museum wall. It was a copy of the Dighton inscription, hitherto supposed by historical students to be the work of the ancient Phœnicians and to establish the fact of early voyages by that people to America. Washington smiled at the information thus given him and said he believed that the learned gentlemen were mistaken. His early life had taken him much into the wilderness, and given him the opportunity to become acquainted with the customs of the Indians. He had often seen them strip off the inner bark of a tree and on the smooth surface leave some record of their exploits. He had examined their rude inscriptions and could not fail to notice the resemblance of the characters with these copied from the rock. The President's accuracy of observation thus first suggested what has since been abundantly proved.

Professor Palmer once told a class of young ladies that in order to make their future life interesting the first rule was not to look only, but to observe; to put themselves into their situation and understand

it on all sides. "Observe, observe in every direction," he urged; "keep your eyes open. Go forward, understanding that the world was made for your knowledge, that you are to enter in and possess it."

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

A MISSIONARY LESSON FOR MARCH 18.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Materials: (see last week.)

Write plainly on the Lesson Roll the prayer, the rest exercise given below and the following:

By giving **S**ilver,
our **U**pplications,
Study and
Service

We can "Go and teach all nations."

The small pieces of paper, "My little S," etc. (see last week), are to be pinned to the proper countries on the cotton stuffed globe or on a map of the world. This exercise goes with the reading of the parts of Mrs. Mayo's Concert Exercise (see last week). In order to give needed variety for active little limbs and minds, let the children march round and clap hands (keeping time) as they sing, to the tune of John Brown,

Glory, glory, hallelujah!
We'll work for Christ our Lord!

This is sung after each of the following verses, which are to be acted out by these motions as the appropriate words are said: Extend feet alternately; place hands on eyes; extend hands in front, then to the right and to the left; point to ears, place hands in turn on ears, lips and heart:

I have two feet to tread the way
Up to the home above.
I have two eyes to read the Word
That tells of Jesus' love.—Chorus.

I have two hands with which to work;
The more I learn the more I'll give,
And send my gifts to east and west,
That darkened souls through Christ may live.
—Chorus.

My ears are given to hear the good;
I'll close them against wrong.
My lips I'll use to sound God's praise
In loving words and grateful song.—Chorus.

I have one heart to give to God;
For me His Son He gave.
One life I have to serve Him in,
One soul for Him to save.—Chorus.

Devotions: Tell the children that praying is speaking to God; He sees and hears us; we close eyes and bow heads to show reverence (explain bowing to persons, etc.). Where Jesus is not known and loved people do not pray to God, and there is sin and unhappiness. We should be thankful for the country we live in and our Christian homes. Have the children read or repeat the words after you several times, then let them say them reverently as a prayer.

I am thankful to God because:

I was not born, as thousands are,
Where God was never known,
And taught to pray a useless prayer
To gods of wood and stone.

The Lesson:

Use Matt. 28. This chapter is a wonderful word painting. Read it through slowly and reverently while the children look on in their own Bibles. Explain words and describe sepulcher, soldiers guarding it, etc. Read the chapter a second time and ask the children to find the little word of two letters that occurs in verses 7, 10 and 19.

Of whom were they to "go tell," or teach? What were they to tell (v. 20)? To whom was the command of Jesus, in verses 19 and 20, spoken? But for whom are the commands of Jesus in the Bible written (John 15: 14)? Do we want to be "friends" of the dear Saviour who called children to Him and blessed them?

Perhaps you are thinking how can boys and girls obey this command to "Go and teach all

nations"? Jesus never asks us to do anything that we cannot, so we must find out what this command means.

Thirty years ago there was a war in this country and men were called upon to go as soldiers to help free the poor colored people from the chains of slavery. Those who could not go themselves as soldiers paid money which could be used to hire others to go in their place. God calls for good men and women to go as missionaries, to be "soldiers of the cross," to help free the people who do not know of Jesus from the chains of ignorance and sin. Money is needed to send missionaries and to pay for mission schools.

Now I am going to ask a question and answer it myself, and I want you to listen so that you can repeat the answer right after me. "Can we 'go and teach all nations?'"

"Yes, boys and girls can go by letting their money go to help others to go to teach all nations."

(Children like this because of peculiar repetition of "go.")

We speak of letting "our money go." See what God says. Read Hag. 2: 8 and Prov. 19: 17. All that we have God gives us. Then He allows us to help Him in His work by offering the silver or gold, or nickels or pennies, that He has given us.

Is it not a wonderful thing that God lets even little children help Him? How happy we should be to give (2 Cor. 9: 7)!

Teach us, Lord, how best to give
Of our silver and our gold;
Thou hast given it all to us,
We would not from Thee withhold.

Who taught us to pray the Lord's Prayer? Did you ever think that there are fourteen words in it that are a little prayer for mission work? (Explain that missionaries go to teach people, so that God's will may be done. When all love and serve Jesus as King God's kingdom will "come." Make this clear to children and have them repeat "Thy kingdom come," etc., and tell them always to think of missions when saying this part of the Lord's Prayer.) Read and explain Luke 10: 2, telling children that "ye" means every one who loves Jesus. Jesus Himself taught us to give our prayers as well as our silver for missions. We ought to pray very earnestly for missions. There is a word of four parts that begins with S and means earnest prayer. Guess it. The first part is the first half of what you have every evening; second, what you do at bedtime; third, the letter that comes after J; fourth, what a good boy does with evil companions—sup, lie, k, shuns—supplications. (Children like to learn long words in some such way, and it is a duty to increase their vocabulary.)

Show the children a page of an algebra, geometry or Latin, French or German textbook. These do not interest boys and girls as their picture and story-books do, because they do not understand them. If we do not understand mission work how can we pray earnestly for it? We cannot be interested in anything of which we know nothing. So we ought to learn about missions. Think of a word beginning with S that means to learn (study).

When we study about missions we shall want others to learn about them. Boys and girls can try to get others to go to mission band meetings; they can get missionary leaflets and papers and, with the advice of mamma or the mission band leader, they can take them to people who do not know much about missions. Now of how many ways have we learned by which we can help missions? Or what four things can we give to God to help Him? Enumerate and lead the children to notice for themselves that the four words begin with S. Alliteration pleases children, and is a most effective way of fixing facts in their minds for life.

Show the Lesson Roll, "silver, supplications," etc., and have the children make the words with the alphabet cards. Illustrate the fact that no one of these four ways of helping is enough by itself, as follows: Give

the children pieces of paper and say, "Write the word missionary." The answer will naturally be, "We haven't any pencils; how can we write?" Exchange the papers for pencils and make the same request. "We can't write without paper." Give back both papers and pencils and make the request again, but just as the children begin to write say, "No; you must not move your hands or the pencils." Papers and pencils (prayer and giving) either one alone is not enough, and with both something must be done (moving hands, work or service for missions) to make them useful; service should go with silver and supplications if we would help missions. Now give the paper and pencil to a little child who cannot write and tell him to write the word missionary. He cannot because he has not studied, although he has the paper and pencil and moves his hand. Study of missions makes us know how to give our silver, supplications and service in the best way to help God.

Materials for temperance lesson next week: A sheet of cardboard, red ink and alphabet cards (see last week), picture of child's face, page 250 in *Congregationalist* of Feb. 15 and page 21 of Jan. 4. Glue these on to two apples. Also send ten cents to 161 La Salle Street, Chicago, for a leaflet entitled Why I Never Tasted Liquor, and five cents to 58 Reade Street, New York, for a primary Temperance Catechism by Julia Colman.

THE DOLLAR DEVIL AND THE SCHOOL FIEND.

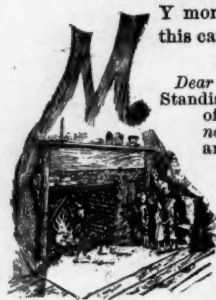
This forms the sub-topic of a vigorous article in *McClure's Magazine* entitled Nervousness, the National Disease of America. Dr. Weir Mitchell is quoted as saying that "as much domestic unhappiness is caused in America by nervousness among women as by drinking among men." The article continues:

He holds that every girl ought to be examined as to her nervous temperament when about to go to school, and at frequent intervals afterward; that leisure, exercise and wholesome meals ought to be insisted upon; and that studies ought to be compulsorily diminished, or discontinued altogether, the moment the well-known signs of overstrain appear. If girls are maintained in a normal nervous condition until they are seventeen, they may study almost as hard as they please afterwards without imperiling their woman's life. But let there be no mistake about it. Overwork and unnatural worry from eight or nine to seventeen mean ruin and wretchedness from seventeen till early death.

As for the dollar devil, its power is manifested in that widespread complaint which physicians call cerebral exhaustion. The American male stands the racket of the schools much better than the female. He takes more exercise, and he has not the troubles of puberty to contend against. But he meets his fate very shortly afterwards. He goes to business far too young, and he straightway consumes his vital energy till nothing is left but dust and ashes. It is often pointed out with pride that America is the country of young men; and so it is. We quite usually see here laborers and responsibilities borne by mere boys which nowhere else would be undertaken by many under middle age. That is very striking and interesting to the casual observer. But what it means to such observers as Dr. Weir Mitchell is that America is the country of young invalids, young wrecks, young drug victims, young inebrates, young maniacs, young suicides! The prematureness of business responsibility, the frantic haste to be rich and powerful, produces in plain sight what is nothing short of a frightfully general social evil. The most appalling cases of nervous disease that the doctor meets with are those of young men, in the highest posts, who entered business life too early, and suddenly encountered periods of excessive anxiety and grave responsibility. It would have been a mercy to them if they had been street sweepers or coal porters instead of railroad presidents or bank managers.

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CONVERSATION CORNER.



Y morning mail brought this card from

DUXBURY, MASS.

Dear Mr. Martin: The Standish house at the foot of Captain's Hill is not occupied! There are many ?'s about every statement made about it—whether, indeed, it be a Standish house at all. Mamma says, when I ask questions which she cannot answer, "Ask the Cornerers; they know everything!" So here's another ? : What do the letters, "O. N. T." mean on spools of thread? We run to the Corner the first thing.

ALICE C.

That is not a very hard question! I asked a merchant who sells "Clark's Spool Cotton" and he told me at once: "Our New Thread—the manufacturer's trade mark." Probably you know that this thread was originally manufactured at Paisley in Scotland, although now made for the American market at a branch establishment near New York. When I visited that ancient town on the Cart a few years ago (I do not mean that I entered Paisley on a cart, but that it is situated on the Cart River), I was interested, next to the quaint, old Abbey, in the great rival houses of threadmakers, Coats and Clark. They compete not only in business but in benevolence. The Clarks had erected not long before a town hall, with free reading-room, etc., at an expense of £100,000. The Coats firm had a wonderful library and museum, as also, just then built, an astronomical observatory, to the top of which a gentlemanly "magistrate" kindly took me, the ascent being by inclined plane instead of weary stairs. He told me that Mr. Coats had given £1,000 extra to the "Ferguslee School," so that the children could have more room, and another sum to provide them a grove for a playground.

A gentleman has just told me that many years ago Mr. John Clark, the founder of the house, came to America and was most heartily received by the New York merchants. At a sumptuous banquet prepared in his honor an order of unprecedented amount was given him for his thread with the arrangement that the spools should contain a few yards less than the usual number, he, of course, receiving pay by total weight or measure. He handed back the order instantly with the reply that not one spool of his thread should be less in measure than what it was commonly supposed to contain. The incident is worthy to go with the "moral" of last week's Washington article. Perhaps the trade mark after all stands for 'on est!

So Alice says the Standish house is "not occupied." Very likely it was not before Captain Myles's return, but the picture shows that it was occupied while he and the children were there, even though, simply for the romance of the thing, they made up a fire on the old hearthstone and stayed only one day!

That fireplace always attracts our elders—let us hear what they have to say. The following writer certainly has the precedence, on account both of his age and his topic:

NATICK, MASS.

Dear Mr. Martin: Permit a young Cornerer of eighty-five years to tell the "Somerville girl" [Conversation Corner, Feb. 8] that he passed the first sixteen years of his ministry in Scituate, within two miles of the now famous well in which hung "the old oaken bucket," and was familiar with the beautiful

scenery so vividly pictured in that temperance poem. He not only drank of the refreshing water, but in 1846 obtained, by purchase on the spot, the veritable *ball* of the bucket itself, which is still in his possession. Sarah Noah now explains why he did not secure an iron hoop of the same, as he then desired, for it is still a part of the bucket, from which she so recently drank. Who will suggest where this interesting relic may most properly be deposited for future keeping?

Very truly yours, D. W.

I, said the Martin, I am very "sartin," and I will suggest! Put the ball of the Woodworth bucket in the Congregational Library in Boston, beside the chip from the Peregrine White apple tree and the big-bowed old spectacles, and other similar relics, then the Cornerers can all see it! Perhaps good Brother W. will add some relic from the old Indian town where John Eliot preached, or from the Senecas, among whom I think he himself was a missionary.

Mrs. P. of Providence, referring to a matter in the same Corner (Feb. 8), reports a sixth word ending in -cion, viz., ostracion. The little children will be glad to know that that, according to the dictionary, is a genus of plectognath fishes, with an exoskeleton of juxtaposed hexagonal plates. If these words are too large for them to swallow, let them try *oyster*, which is of cognate etymology—they would not think of *ostracising* that! (Notice all these words come from a shell.) Now that we are in natural history here is a ? which has waited long:

WEST HAVEN, CT.

Mr. Martin; Dear Sir: . . . I want a book treating of mosses, lichens, etc., also a Southern botany. The *Congregationalist* has been a weekly visitor at my home since 1847, so that I am, of course, interested in the Corner, as well as all that belongs to the paper.

Yours truly, MRS. K.

Send to B. Whidden, 18 Arch Street, Boston, for list of books on mosses, etc. Meeting Mrs. Annie Sawyer Downs, the well-known botanical writer, I asked her the other question; she said Chapman's *Flora of the Southern United States* is the best book and the only one, New York, \$2.50.

A man in New Hampshire, who, to my positive knowledge, is older even than I am, has two questions:

Why in the Lord's Prayer do we say, "which art in heaven," instead of "who art in heaven"? What was the origin of the so-called "Blue Laws" of Connecticut?

He should consult Dr. J. Hammond Trumbull's *True-Blue Laws and False Blue-Laws*, etc. The early laws of the Connecticut colonies were necessarily strict, but the compilation usually spoken of as "The Blue Laws of Connecticut" was simply a forgery incorporated in a history of the State, written by Samuel A. Peters, a Tory minister of the Church of England, in 1781. Dr. Bacon called it the "most scrupulous and malicious of lying narratives," yet its ridiculous lies are often quoted now as though they were true. For example, that "no woman shall kiss her child on the Sabbath day," and that a pumpkin shell must be put over boys' heads every Saturday, so that the hair "should be cut round"! Peters was chosen Bishop of Vermont in 1794, but the Archbishop of Canterbury refused to consecrate him.

As to the other question, the answer seems plain, that at the time of the Authorized Version *who* was not used as a relative pronoun (as will be seen by reference to concordance) and that *which* was used of persons. Notice at the close of the Revised Version that the American revisers preferred the use of *who* in such cases, although it was not accepted as a part of the revised text.

MR. MARTIN.

The Young Housekeeper

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HINTS FOR PRIMARY TEACHING.

S. S. LESSON FOR MARCH 18. Prov. 20: 1-7.
BY MISS LUCY WHELOCK.

In one of her Parables from Nature Mrs. Gatty tells the story of two travelers—a father and son—who had lost their way and were wandering over the moors one dark evening, trying to find the homeward path. They looked about them to find some light, some guide for their course. The boy discovered bright lights shining ahead, which he wished to pursue, but the wiser father told him that these lights were only danger signals. They were *will-o'-the-wisps*, dancing upon the edge of a morass to warn the passersby of danger. But rash travelers often mistake these warnings, the father explained, and, attracted by the gay lights, they follow them into the marsh, where every footstep brings them deeper and deeper into the soft, yielding ground, from which it is very difficult to get free. The farther the deceived traveler goes the greater the danger. "It is strange," said the father, "that men do not stop to think of these dancing lights, and heed their warning. They are meant to tell of danger and to teach one what to avoid."

The boy was content with his father's explanation, and the two continued on their way until at last a different light flashed upon them. That was the safe *light of home*, a candle in the window of their own cottage. They followed it and were soon safe in the light and warmth of home. This story may be used as a basis of a temperance lesson. Draw three oblongs on the board to suggest windows. Put yellow rays in these to indicate lights. Speak of some of the gayly lighted windows in the shops down town, or on the corner of the village street. Sometimes these lights are danger signals. If there is anything within which can do one any harm the lights should say, "Keep away." Draw a lighthouse or show a picture of one. What does the light say here? Sketch rocks in outline. Write above them, "Keep away from the rocks." Very carefully speak of the danger of letting an enemy into one's mouth to steal away the brains. Show that anything which makes the nerves less steady or the brain less clear is a dangerous thing. The rocks near the lighthouse will wreck a ship or the soft mud of a morass may wreck a journey, but these dangerous glasses of wine and beer may wreck a life. Write over one window drawn on the board, *Touch not*; over another, *Taste not*; and over the third, *Handle not*. Why? Write the text above, "Wine is a mocker," etc.

Now reverse the board and on the other side, or on a sheet of brown paper, draw another window. Put a candle in this window. A real candle may be used, or a drawing. Refer to the light of home which guided the travelers to safety. The light of home is always a safe light to follow. The evenings at home with father and mother, and books and papers and games can never lead any one out of the way. The light of the lamp in your mother's sitting-room says, "Come, here is the safe place." The lights down town may be bright, but they are signs of danger. "Whosoever is deceived thereby is not wise."

THE CHURCH PRAYER MEETING.

Topic, March 11-17. The Spirit's Help No Substitute for Our Effort. Luke 8: 4-15; Eph. 6: 10-18.

Men of the Spirit usually men of action. Must Christians always struggle? How then can they have peace?

(See prayer meeting editorial.)

A PASTOR'S SUGGESTIONS.

When a man who has been used of God in connection with some great cause gets the impression that God cannot promote the ends of that cause without him, no matter how good he is, nor how great his former usefulness, that man is near to destruction. God needs an Obed-edom to shelter the ark and a David to remove it, but no Uzzah to steady it, even when the oxen stumble (2 Sam. 6). When a man high in honor in a congregation of whom it may be said, "All are holy, and the Lord is among them" (Num. 16: 3) imagines God's methods

in need of reformation at his hand, though his sincerity seems unconscious of the pride that mingles with it, the earth opens under his feet and swallows him even with the censor in his hand.

If a man takes upon himself to bear upon his back the pillars of the heavens, and thus make of himself an Atlas, he need not expect that God will send a Hercules to relieve him permanently from his burden. We cannot do it and we need not undertake it. We must trust God for the ground on which to stand, and we may as well trust Him for the load. Yet must we not only bear our own, but one another's burdens, and so fulfill the law of Christ.

PROGRESS OF THE KINGDOM.

FOREIGN MISSIONS AFTER A CENTURY.

The past one hundred years are often characterized as a "century of missions" since it has witnessed the organization of all our great modern missionary societies and is marked by unsurpassed triumphs of the gospel in distant lands. One is impressed anew by the glorious record of the success of foreign missionary work as well as the needs, problems and opportunities of the present day as forcibly presented by Rev. J. S. Dennis, D. D., of Beirut, Syria, in his recent book, entitled *Foreign Missions After a Century*.

It is difficult for us to realize the marvelous changes which have taken place in heathen lands. At the beginning of the century almost the entire world outside of Christendom was closed to mission effort. At least a thousand million souls were, with scattered exceptions, inaccessible to the Christian missionary. The islands of the Pacific were known only through the discoveries of adventurous navigators, and their inhabitants were so barbarous it was sure death to land upon their shores. Japan had banished Roman Catholic Missions in 1614 and closed its doors to all foreigners. China, Siam, Burma, Korea were also inaccessible. The East India Company violently opposed the entrance of Carey into India, while the great interior regions of Africa were unexplored and unknown. Contrast this condition with the present abounding opportunities of the Christian Church throughout the world. It is as easy now to do missionary work in degraded Asia or in darkest Africa as it was a few years ago in the western regions of our own country. All modern facilities of travel, of postal and telegraphic communication, of international comity, of financial exchange are hastening to render service to missions. There are 18,000 miles of railway in India, 2,000 miles in Japan and about 150 in conservative China. Projected lines are planned for the Turkish Empire and even Africa is exchanging its caravans for railway trains. "An ordinary contribution box," says Dr. Dennis, "has become an instrument by which the contributor, as he sits in his pew, can touch every continent and do a work for Christ where his own foot can never tread."

Turning to mark the progress of missionary activities, we find the Bible fully translated into ninety languages and partially into 230 more. There are 280 missions organized for work, with 9,000 missionaries in the fields and 44,532 native associates. Almost a round million of converts have been gathered into the church and there are fully 4,000,000 adherents under the influence of missionary instruction. Then there are 70,000 pupils in higher educational institutions and 608,000 children in village mission schools. The methods used in conducting the work are many and varied. Prominent among them, aside from evangelistic preaching and educational teaching, stand literary work, medical ministry and industrial agencies.

But in his thoughtful and impartial consideration of the present status of missionary enterprise, Dr. Dennis does not slur over the discouraging hindrances and difficult problems of our time. Among the present conflicts he mentions the animosity of the Romish, Greek and Armenian Churches, the misrepresentations of prejudiced travelers, the unsympathetic tone of European society in foreign lands, as well as the conflict with dangerous and unhealthy climates. Other serious hindrances are the opposition of civil and religious rulers and the commercial projects of

European governments, such as the opium traffic in India, China and Korea, the Kanaka slave trade in the Pacific islands and the rum traffic in Africa.

Chief of all difficulties, however, is the revolution which must be brought about in the inner lives of the natives—the struggles of Christian truth with the superstition of a lifetime, the prejudices and the customs that have become as second nature, the traditions that have gathered weight through generations. It is a mistake, says the author of this book, to represent non-Christian nations, except in individual cases, as longing for the gospel and ready to receive it. On the contrary, Christianity must contend with seared consciences, darkened understandings and an inaptitude to receive its teachings or appreciate its mysteries. The native convert must break old friendships, sacrifice personal interest, face worldly loss, and all this for a religion which is unaided by material forces, without visible *éclat* or the use of spectacular and sensational methods. Out of all the difficulties and conflicts, however, there comes a measure of success which is all the brighter when contrasted with the social and moral evils which must be overcome. It is a hopeful feature of the outlook that the Christian religion is identified in the East with all uplifting and philanthropic agencies which have come to them through western civilization. After all, Christianity has gained a vantage ground which justifies us in looking forward with optimism to ever increasing triumphs.

THE WORLD AROUND.

Among the Himalayas. A correspondent of the *British Weekly*, who has recently returned from a tramp of 200 miles among the Himalayas, writes in an interesting way of the mission work which is being carried on in this region. Specially noteworthy are the efforts of the London Missionary Society among the Bhotiyas, a peculiar, nomadic people on the borders of Thibet. They live almost constantly on the march from Thibet to the plains of India, whence they go to sell the products of their region. Christian work among them is very difficult but it has its compensations, for every converted Bhotiya means a Christian man with access to Thibet. Mr. Harker Wilson, a native medical agent of the Wesleyan Bhotiya Mission, has spent six months in Thibet, being welcomed even in Buddhist convents. It is said that the common people among the Thibetans are all friendly. It is only the official classes which resent the entrance of foreigners.

The New Hebrides. Since Dr. Paton's recent visit to America news in regard to the work of the Free Church of Scotland among the New Hebrides is specially welcome. Rev. J. H. Laurie writes to the *Independent* that the tide is turning in the large island of Malekula, where mission work has been carried on amid many discouragements. Six years ago, when the first missionaries were settled among these 12,000 savages, no women or girls could be persuaded to enter a schoolhouse. Their social position was utterly degraded and downtrodden and their husbands at first forbade any attempt to uplift them. But now as many women may be seen at the churches and schools as there are men. One of the native converts is already helping as an evangelist. On the island of Ambrim, one of the northern group, medical work was begun in 1892 and is proving a key to unlock many hearts. Dr. Lamb has opened a small hospital and the latest development is a hospital canoe, which brings its cargo of patients to his door. The earliest attempts to evangelize the people on this island were made by natives, who, while working in Queensland on the plantations, had become Christians, and on their return to Ambrim began to build a church and to instruct their people. Dr. Lamb is now assisted by five devoted Christian lads who learned English in Queensland. Four churches are at present nearly finished, while five more are soon to be begun.

Literature

FOLK-LORE.

The American Folk-Lore Society is about to begin a series of publications relating to its specialty. The first volume, which is nearly ready, deals with the oral literature of the west coast of Africa and is to be called *Folk-Tales of Angola*. The author is Mr. Heli Chatelain, late United States commercial agent at Loanda. It is to furnish in original text and literal translation representations of the ideas, emotions and moral sentiments of the negro races of that region and the propriety of its publication by an American society is seen in the fact that a large portion of the negro population of our Southern States are members, original or by descent, of the races specified in Western Africa. The volume also includes collections of the French Creole tales of Louisiana and of the many superstitions still prevalent among the English-speaking people.

This is an undertaking of large and lasting importance and deserves public support. Mr. W. W. Newell, of Cambridge, Mass., the secretary of the society, announces that the organization, largely in order to execute its scheme, desires to add five hundred members to its present number. The annual fee is three dollars, and the society's organ, the quarterly *Journal of American Folk-Lore*, is sent free to each member. Ten dollars subscribed to the publication fund will entitle the subscriber to membership and also to all the publications of the body, including the memoirs, of which several numbers are expected to be issued annually. Doubtless many of our readers are sufficiently interested in the subject of folk-lore to welcome this information.

BOOK REVIEWS.

THE HISTORIC EPISCOPATE.

Prof. C. W. Shields, D.D., LL.D., of Princeton University, has read before several bodies, representing different Christian denominations—Roman Catholic and Protestant—an essay on this topic which now has been published by request and will attract wide notice and probably occasion considerable discussion. It treats of the four articles of church unity proposed by the American House of (Episcopal) Bishops and by the (English) Lambeth Conference, but it deals chiefly with the fourth, from which it takes title. It is a clear, terse, vigorous paper, broadly catholic in spirit and itself a striking proof of progress in the direction of church unity.

We shall be surprised if the question be not raised by some readers why the author does not go over promptly and frankly into the Episcopal body. Probably he thinks the desired union to be possible at so early a future date as to render his changing relations hardly worth while. We are free to say that he appears in these pages to be a believer in Episcopacy rather than in Presbyterianism, but the appearance may be due only to his enthusiasm in promoting the noble cause of Christian union. When he speaks for others than Presbyterians, however—and many of his own denomination will refuse to accept him as their representative—he is on insecure ground. With all deference to his learning and zeal we take issue squarely with his statement that "the Historic Episcopate is everywhere adaptable to Congregationalists." It may prove to be the duty of Congregationalists at some

time to accept the historic episcopate for the sake of Christian union, but they will then and thereby cease to be Congregationalists.

The issue must be faced squarely. There is no possible combination of the two principles of the historic episcopate and the independence of the local church. We do not believe that ecclesiastical unity is possible or desirable in the form in which Dr. Shields pleads for it. We doubt if it would secure a more true and useful union than can be had without organic blending. If it ought to come the fact will be made plain in due time and then we will favor it, even if Congregationalism must be surrendered. But that time is not likely to occur, and meanwhile let nobody imagine that such a condition of things as a Congregationalism with a historic, or any other, episcopate is a subject for serious discussion.

We do not fail to appreciate the value of the action of the Episcopal bishops or the nobility of the motive which prompted them. But not even our lively sense of the generous spirit which they have exhibited can blind us to the fact that in their fourth article they invite Congregationalists to sacrifice their birthright. [Charles Scribner's Sons. 60 cents.]

THE REVELATION AND THE RECORD.

The sub-title of this volume, which is by Prof. James Macgregor, D.D., for some time professor of systematic theology at New College, Edinburgh, and now pastor of Columba Church, Oamaru, is *Essays on Matters of Previous Question in the Proof of Christianity*. There are six essays, three on The Supernatural, The Internal Evidence, and The Inspiration of Scripture, respectively, and three on The Canon of Scripture. In the first he studies the fact rather than the evidence of supernaturalism, bringing out its reasonableness and reality, which is as conclusive a method of proving it as there is, and claims that the Christian religion itself is a monumental proof of supernaturalism. In the second he argues in behalf of a light of nature in man intended to enable him to apprehend the new light of revelation in the Scriptures and in Christ. In the third he advocates the doctrine of verbal inspiration, regarding the Scriptures as being, and not merely containing, the word of God, and deals with the objections to his view. That he does not wholly succeed, or profess to succeed, in answering these does not prevent his plea from being as strong as any which we remember to have seen, and one which his opponents may not safely overlook.

The first of the three essays on the Canon treats of the Canon in general, offers direct proof and discusses the alternative theory of forgery. The second deals with the Gospels in particular, maintaining their genuineness and canonicity, and the third examines the Gospel of Mark as a sample case, reaching the same conclusion. He exhibits large familiarity with the positions of German and other students of the subject representing different schools of belief and deals with them vigorously. He is a critical scholar of no mean knowledge and skill, and a sturdy advocate of extreme conservative views. Such a work is an important aid to the final attainment of the actual truth, both by its able defense of positions once held generally and now surrendered by many scholars, at least in part, and also as certain to provoke further investigation and utterance upon each side of the great points

at issue. It is evident that some of the assertions of the higher criticism have not been demonstrated satisfactorily and that the disposition to accept certain of its conclusions has received a decided check. On the other hand there hardly can be safe denial that it has established some facts of the significance of which Dr. Macgregor is not yet persuaded. His theory of inspiration, for example, certainly proves too much. But all Christian scholars will thank him for his book. [Charles Scribner's Sons. Imported. \$3.00.]

OTHER RELIGIOUS BOOKS.

The kernel of true religion is pointed out in Richard Le Gallienne's little volume, *The Religion of a Literary Man* [G. P. Putnam's Sons. \$1.00]. To love God and one another is the substance of the gospel, and the author has made an earnest, telling plea for the more general recognition of the fact. His book will be read and, we trust, heeded by many to whom ordinary religious treatises would not appeal successfully. Most religious writers would have insisted upon some truths to which Mr. Le Gallienne pays little heed, probably not appreciating fully their close relation to his own short creed, and would have stated some things in a manner different from his own. But it would be foolish to disapprove of a book which does a vital work so well and in so good a spirit because it does not fall into line everywhere with one's beliefs. In some respects it is likely to be the more effective because it is what it is. The publishers have issued it very attractively and it can be read through in an hour or two.

The Spirit of God [George H. Ellis. \$1.50] is another volume by Protap Chunder Mozoomdar, the representative of the Brahmo Somaj who recently has visited this country. His conception of the divine spirit does not vary much from that held by evangelical Christians and the book will be read by such with interest and profit. It sees more which is akin to Christianity in Buddhism, Mohammedanism, etc., than most Western writers perceive and regards Christianity more as the supreme flower of the world's religious study, aspiration and experience, embracing all which is best in other religions and having a spirit and power of its own in addition, rather than as hostile to them. It is adapted to be an aid to spiritual meditation. Some perception of its treatment of its theme may be gathered from the titles of its chapters, a few of which are these: The Hindu Doctrine of the Spirit, Doctrine of the Spirit in Christianity, The Spirit in Nature, The Spirit in Life, The Spirit in Reason, The Spirit in Love, The Spirit in Christ, The Spirit in History, etc. The author here and there puts himself frankly upon evangelical, as contrasted with Unitarian, ground in respect to the deity of Christ unless he uses words in some other than their natural sense, and we are confident that he does not intend to do this.

Dr. Alexander Maclaren's *Psalms* [A. C. Armstrong & Son. \$1.50] is a volume of the excellent series known as *The Expositor's Bible*. To enter deeply into the spirit of the Psalms and at the same time to be able to interpret them to others in a manner worth attention demands an unusual combination of qualities. Very many such books upon the Psalms have been either commonplace, sentimental or both. But Dr. Maclaren is learned without rising above the level of popular appreciation and devout without ever falling into pious rhapsody.

sodies. He has done sound work in this volume.—The late Rev. Samuel Cox, D. D., was an English Baptist, who at one time for a few years had a Congregational church, and who became quite widely known by his editorship of the *Expositor* and by some of his publications, notably *Salvator Mundi*, in which he argued from Scripture for the restoration of all men as opposed to the doctrine of eternal punishment. The volume before us, *The Hebrew Twins* [Thomas Whittaker. \$1.50], is an explanation of the divine dealings with Jacob and Esau. It is an exposition of their history in fourteen chapters, delivered originally as sermons and having the form of discourses rather than of technical studies. It is an able and stimulating volume.

We have read enough of *The Light of Life*, or, *The Symbols of the Bible Made Plain* [\$1.50], written and published by G. W. Ratekin, of Omaha, Neb., to assure ourselves that it is not worth any one's while to read the book through, except as a theological and literary curiosity. The author evidently is studious and reverent, and believes himself to have made some important theological discoveries. But the fact that such themes are of profound interest to him has not qualified him to discuss them with profit. It is a great pity that he has incurred the trouble and cost of writing a book about them.

STORIES.

The late Miss Constance Fenimore Woolson's most recent story is *Horace Chase* [Harper & Bros. \$1.25]. It is a vigorous picturesque study of the character and career of a prosperous business man of a familiar modern type, a speculator and railway magnate, and it is wonderfully well done. The picture of the domestic side of his life affords opportunity for the portrayal of the love-history of his wife, which is managed most effectively and which we prefer to leave for the reader to pursue unenlightened. Pleasant glimpses of a charming type of family life are afforded, and the story impresses certain truths which deserve more attention than they receive. It will add to the author's high repute.—*Ships that Pass in the Night* [G. P. Putnam's Sons. \$1.00], by Beatrice Harraden, is one of the most popular books of the season. It is so much of a success that, owing to an accident by which it fails of the protection of copyright, an unscrupulous Chicago publisher or two have announced piratical editions of it. It is a simple, graceful, touching study of invalid life at a continental health-resort, spirited and telling, rich in unpretentious yet impressive lessons, and abounding in interest.

A good story of adventure, not one of the most thrilling yet sufficiently exciting to hold close attention from cover to cover, is David C. Murray's *In Direct Peril* [Harper & Bros. \$1.25]. An unusual incident is the hero's robbery of his promised wife to the amount of two hundred thousand dollars by a bold and flagrant burglary by which daring action he actually led his fiancée to marry him. The story is not for boys particularly, although they will like it. It is a descriptive novel of the ordinary sort.—Nine graphic and charming short stories by Ludovic Halévy make up the volume, *Parisian Points of View* [Harper & Bros. \$1.00]. They have been translated by Edith V. B. Matthews, whose work apparently has been done skillfully, and Brander Matthews has written their introduction. They

are light sketches, delicate, graceful and airy, yet with positive characteristics which make quite strong impressions. Nobody but a Frenchman ever exhibits the peculiar deftness necessary to the composition of such work and these examples of it afford a real treat.

A pleasant addition to the Harper's Young People Series is *The Mystery of Abel Forefinger* [\$1.25] by William Drysdale. It is a stirring story of adventure by sea and land in the West Indies, Mexico and that part of the world and is wholesome and manly in tone, instructive as to the region described and highly entertaining. It is illustrated.—We noticed last May the latest story by Maxwell Gray, *The Last Sentence* [\$1.50] which was brought out by Messrs. Tait, Sons & Co. A copy of another edition, issued by Messrs. Lovell, Coryell & Co., has just come to hand. It has several illustrations which fact seems to be the chief difference between the two editions. It is a story of unusual power and interest and well worth being read.

POETICAL.

Mr. G. S. Merriam has gathered a group of verses, by Lowell, Browning, Tennyson, Emerson, Wordsworth, and others, all comparatively modern but not all living writers, and has made them into a volume called *A Symphony of the Spirit* [Houghton, Mifflin & Co. \$1.00]. They chiefly sing of death, the impressions which the sight of it makes, the hope and faith which rise above it, and kindred themes. They are poetically admirable and are uplifting and strengthening without having much, if anything, of a distinctively Christian tone.

It is something of a change to turn to such verses as those by Gertrude Hall in *Allegretto* [Roberts Bros. \$1.00]. They are bright and occasionally droll, without much depth in respect to meaning and not always over-precise as to form, yet lively and entertaining. The pictures, by Oliver Herford, are very good and add much to one's enjoyment of the volume. The book is dedicated to the late Wolcott Balestier.

Lieut.-Colonel J. C. Fife-Cookson's drama in five acts entitled *Hannibal and Katharna* [G. P. Putnam's Sons. \$1.25] is written in the form of blank verse but a few transpositions of words or phrases would reveal it as the narrative prose work which it really is. The plot has some interest but the work lacks fire and rarely, if ever, rises above the level of ordinary narrative.

MISCELLANEOUS.

Mr. Edmund Gosse's *The Jacobean Poets* [Charles Scribner's Sons. \$1.00] belongs to the University Series. In it the author devotes himself to the English poetry of the reign of James I., a reign which included most of the first quarter of the seventeenth century—from 1603 to 1625. It is not merely descriptive but also critical work which he has done, and he also has made numerous citations. Although the Elizabethan age attracts more of public attention, the Jacobean was by no means deficient in poets and productions amply worth modern heed. Mr. Gosse is a most competent guide and critic and he has done his task admirably in these pages.—Mr. Alfred Ayres has brought out a new, revised and enlarged edition of *The Orthoëpist* [D. Appleton & Co. \$1.50], his manual of pronunciation. We admire his zeal and approve his general purpose but we cannot wholly endorse the principle upon which he has labored. As only about

4,500 words are included, not all of which are English, his selection of some is unaccountable to us. In a work intended chiefly for popular use why include at all such words as "ophiomancy," "ovoviviparous," or "parenchyma"? Why take the trouble to tell us that "nephew" is pronounced either "nēv'-yu" or "nēf'-yu"? Is any one likely to call it anything else? And, why not, since foreign terms and proper names are included, tell us how to pronounce "Bagehot," for instance? The book often flies defiantly in the face of usage and nobody could follow its advice closely without becoming an object of derision, however conscious he might be of superiority as an "orthoëpist."

Bayard Taylor's *History of Germany* [D. Appleton & Co. \$1.50] describes a land which he knew as few foreigners know it, having tramped through much of it as a young man, studying its people and customs from the level of the humbler orders, and having returned in his later life as the minister of the United States, thus enlarging his knowledge by new views gained from the higher social levels. It is a land and a people which he loved also, and he took pleasure in writing this history of it which is graphic and interesting. His wife has written an additional chapter in order to continue the narrative more nearly to date.—We have mentioned more than once and favorably Mr. John Bonner's histories of Rome, France, etc., written for children. His *Child's History of Spain* [Harper & Bros. \$2.00] now lies before us and it appears to have the same qualities which caused the others to be liked so well—fidelity to fact, simplicity, a good sense of proportion in selecting and a bright style. There also are abundant illustrations and good ones and the volume is temptingly bound.

Different departments of science are becoming popularized rapidly, and even the bottom of the ocean is becoming familiar ground. Many facts probably will go unexplained but the number of those mastered will continue to increase, and such a book as *The Fauna of the Deep Sea* [D. Appleton & Co. \$1.00], by S. J. Hickson, which is one of the Modern Science Series, embodies intelligibly and in small compass many of those which it is of most interest and profit to understand. The author has drawn from authentic sources, e. g., the results of the voyages of exploration fitted out by the different governments, and his book is scholarly as well as written for general circulation.—Mr. Manson Seavy's *Practical Business: Book Keeping by Double Entry* [D. C. Heath & Co. \$1.55] is a comprehensive and useful manual for study or reference. It is well classified and provided with illustrations and business men or students of commercial affairs will find it practically serviceable.

NOTES.

—Charles Ranhofer, Delmonico's chef, is preparing a new cook-book.

—Accumulating show-bills and advertising posters is the latest fad among collectors.

—The book trade is very slack in France and, oddly enough, the demand for fiction has largely ceased.

—Mrs. Langtry is at work upon a novel which she proposes to write, publish, advertise and circulate herself.

—Renan's library, or rather the important portion of it, including some seven thousand volumes, is about to be sold.

— The tendency in England seems to be from anonymous journalism and towards newspaper and magazine articles signed by their authors.

— Mr. Stead's novel plan for a daily journal, which the public was to found, receiving bonds in return for its money, has been abandoned, people not responding to the proposal. Nothing else was to be expected.

— Columbia's "University Press" is hereafter to be published for the trustees by Macmillan & Co., already the preferred publishers of works by several Columbian professors, Boyesen, Cattell, Brander Matthews, Perry, Sherman and Egbert among them.

— The January number of the Bulletin of the Boston Public Library contains facsimiles of interesting petitions of the handicraftsmen of Boston in 1677 against the intrusion of strangers and of a plan of Boston drawn in 1692 by the Chevalier Daux.

— Five of Dr. Alexander MacLaren's admirable volumes of Bible Class Expositions, covering the four gospels—Matthew having two volumes—now are ready. They are books which people want and are likely to buy in spite of the hard times. The Armstrongs issue them.

— The latest instance of valuable literary discoveries seems to be the finding by a London bookseller's assistant in a rubbish heap in the Lake District of an uncut copy of Wordsworth's *An Evening Walk* and one of his *Descriptive Sketches in Verse*. Having been cleansed and bound in morocco, they have been sold for \$200.

— Some of the friends of the late Theodore Child have raised \$710 to be used for a memorial of him. It has been sent to the American Presbyterian Mission in Tabriz, Persia, where Mr. Child was cared for during his illness with the cholera. Probably it will be used to establish a hospital room, or bed, to be known by his name.

— The three hundredth anniversary of the founding of the publishing house of Josef Kösel at Kempten, Bavaria, was celebrated last September and the proceedings have been published. It was founded by Erhard Blarer von Wartensee, an abbot-prince of Kempten, and its specialty is Roman Catholic devotional books. Doubtless it is the oldest publishing house in the world.

— Gen. Lew Wallace has just been in Washington, partly in order to promote a project for the organization of a body corresponding to the French Academy, "the Forty Immortals." Probably it will not succeed and in our judgment the time for it hardly has come. By the way General Wallace's *Ben-Hur* has had a sale of 40,000 copies in Germany without illustrations and a new and illustrated edition is announced there.

BOOKS OF THE WEEK.

- Houghton, Mifflin & Co. Boston.*
IN EXILE AND OTHER STORIES. By Mary Hallock Foote. pp. 253. \$1.25.
CARTIER TO FRONTENAC. By Justin Winsor. pp. 379. \$4.00.
LONGFELLOW'S EVANGELINE, WHITTIER'S SNOW-BOUND AND LOWELL'S VISION OF SIR LAUNFAL. pp. 76. 50 cents.
THE SIR ROGER DE COVERLEY PAPERS. By Addison, Steele and Budgell. pp. 193. 40 cents.
A POET'S PORTFOLIO. By W. W. Story. pp. 293. \$1.00.
Ginn & Co. Boston.
SELECTIONS FROM THE ESSAYS OF FRANCIS JEFFREY. Edited by L. E. Gates. pp. 213.
D. C. Heath & Co. Boston.
A SHORT FRENCH GRAMMAR. By C. H. Grandgent. pp. 150. 60 cents.
FRENCH LESSONS AND EXERCISES. Part I. By C. H. Grandgent. pp. 34. 15 cents.
G. P. Putnam's Sons. New York.
SOCIAL ENGLAND. By Various Writers. Edited by H. D. Traill, D. C. L. pp. 504. \$3.50.
Fleming H. Revell Co. New York.
HEAVENLY PEARLS SET IN A LIFE. By Lucy D. Osborn. pp. 364. \$1.50.
Scott Stamp and Coin Co. New York.
AMERICAN COLONIAL HISTORY. By C. W. Betts. pp. 322. \$3.00.
J. B. Lippincott Co. Philadelphia.
WARNING'S PERIL. By Capt. Charles King. pp. 230. \$1.00.

PAPER COVERS.

Scriptural Tract Repository. Boston.
THE HIGHER CRITICISM. By H. L. Hastings. pp. 36. 10 cents.
POPULAR SELECTIONS FROM HYMNS NEW AND OLD. Edited by D. B. Towner, T. T. Eaton and G. H. Simmons. 10 cents.

Ig. Kohler. Philadelphia.
THANATOPSIS AND OTHER POEMS. By W. C. Bryant and Others. Translated from English into German by J. B. Hertzog. pp. 24. 10 cents.

MAGAZINES.

January. *QUARTERLY JOURNAL OF ECONOMICS.*
 February. *THINKER.—ALTRUISTIC REVIEW.*
 March. *HARPER'S.—ST. NICHOLAS.—CASSELL'S.—SCRIBNER'S.—CHAUTAUQUAN.—LIPPINCOTT'S.*

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, March 18-24. Taming the Tongue.
Jas. 3: 2-12.

The apostle's statement, "If any stumble not in word the same is a perfect man," seems at first unduly strong. It appears to disregard the condition of the heart and to intimate that a mute person has some decided advantages over those who have the gift of speech. But James could not have meant that failure to give offense by the use of the tongue was an absolute guarantee of perfection. He of all the apostles was a practical man. He mingled with men freely. He heard much said that annoyed and disgusted him. He knew not a few Christians whose symmetry of character and whose usefulness was marred by their careless, not to say harmful, talk. So it seemed to him that if one person could be found who did not err in this respect he would indeed be a prodigy.

Important as it is to have the heart right it pays sometimes to attack the enemy at once in the front and in the rear. It is speech, after all, that more than anything else reveals our thought and feeling. Listen to a man's talk week in and week out and you have pretty accurately gauged him. If we should make a thorough business of watching our utterances for a single day we would be surprised at the result of our examination. Profanity, foul language, to be sure, we are supposed to eschew altogether, but how about slang? How about a good many expressions picked up from the street with which we interlard our conversation? How about exaggerations? What an easy thing it is in telling a story, in relating an incident, to stretch the truth a trifle for the sake of the effect. Superlatives come readily to our lips when the positive or the comparative adjective would fit the case more exactly. How about gossip? Not scandal, but the picking up of an idle rumor and passing it, enlarged and colored, to somebody else, all unconsciously to yourself perhaps. How about sharp criticism and disparagement of others?

Such use of the divine gift of speech is all the more blameworthy when it is remembered to what noble ends this power may be devoted. The apostolic metaphor is an excellent one. The tongue indeed needs to be tamed, but only that it may be harnessed and put at work. It is a lifelong task almost for some of us to reduce this little member to subjection, but when once conquered how much good it may do for Christ. Instead of escaping from our control every now and then and uttering things that an hour later we would give worlds to recall, instead of wounding others, this same tongue is transformed from an instrument of torture to a vehicle of grace.

Parallel verses: Ps. 12: 2-4; 19: 14; 34: 12, 13; 35: 28; 39: 1; 50: 23; 120: 1-4; 126: 1, 2; 139: 4; Prov. 10: 19-21, 32; 12: 18, 19; 16: 1; 18: 21; 21: 23; 31: 26; Eccl. 5: 2; Isa. 50: 4; Matt. 12: 36, 37; 1 Cor. 14: 19; Col. 3: 17; Jas. 1: 26; 1 Tim. 4: 12.

HOME MISSIONARY FUND.

Rev. J. F. Clark, Samokov, Bulgaria.....\$2.00
 Mrs. G. C. Ewing, Enfield.....3.00
 A Friend, Chelsea.....2.00
 Rev. N. W. Williams, Providence, R. I.....2.00
 Miss M. C. Sawyer, Somerville.....2.00
 Mrs. Julia B. Hale, Norwood.....4.00

News from the Churches

PASSING COMMENT.

Pastors often tell us they should be glad to know how well new enterprises hold out and that they want to hear from them after the freshness has worn off. To satisfy such demands we print the account of a Sunday Evening Club after a year's trial.

A bequest of \$100, the interest of which is to help sustain public worship, seems a small gift, but there are women in our smaller churches who can leave such an amount and thus perpetuate their contributions. If every church member making bequests had left even \$50 for the use of the church there would be fewer churches dying in our country villages for lack of financial support.

There probably will be always doubt about the wisdom of giving prizes. They may be justifiable to bring children into the Sunday school, but to keep them there some other agency ought to suffice.

A good stereopticon is a valuable investment for almost any working church. It is so useful Sundays or week days. With it excellent entertainments are an easy matter and missions grow in interest.

It is a pity that any so-called class distinctions should be attached to a purely sanitary measure such as the use of individual communion cups.

It has been considered a too common evil for men who were correct in church relations to be a little "shady" in business, but there are some persons who for themselves are as honest as the day is long and yet when church finances are involved are under scrupulous.

TRIED AND NOT FOUND WANTING.

There appeared in these columns one year ago an account of the Young Men's Sunday Evening Club at Appleton, Wis., telling of its origin, its methods of work and its success during the first year of its existence. The second year has now passed, the anniversary of its organization, Feb. 2, witnessing a banquet attended by about 250 members, with a few invited guests. A supper, music and addresses filled the evening, which was a jubilee in view of the past two years and the prospect for the future.

The addresses in response to toasts had reference mainly to the work of the club, and were given by the pastor, Rev. John Faville, the mayor of the city, the postmaster, the city attorney, the Sunday school superintendent, who is also a deacon of the church, and other prominent business men, all of whom are active members of the club.

The second anniversary church service took place Feb. 25, for which a souvenir program was issued, giving beside the order of service the history, constitution and roll of members of the club, together with a complete directory of the officers and committees of the church, Sunday schools and auxiliary societies. In the work of the club the methods remain the same as hitherto, and the results continue to be eminently satisfactory. The history of its second year is simply a repetition of the first. Briefly, its two years' record is as follows: first meeting for consultation, Feb. 1, 1892; organized, Feb. 7, 1892; first service, Feb. 21, 1892; number of services, eighty-three; original membership, twenty; present membership, 426.

Its receipts the first year from all sources were a little less than \$900, and its expenses for extra music, printing and miscellaneous items were paid, leaving a balance in the treasury of \$266; and for the second year the receipts, including the above balance, were over \$1,770, which the expenditures reduced to a balance of \$319 with which to begin the third year.

The object of this work at the outset was to increase interest in the evening service and thereby to promote the welfare of the church in all her work, and this it has accomplished in a much greater degree than was

at first expected. The beginning of the third year finds the club with largely increased membership and more vigorous in all its activities. J. F. F.

FROM ST. LOUIS.

The nineteenth Congregational church in St. Louis was organized Feb. 25. The twentieth will be reported about Easter. There is special rejoicing over the latest one, as the circumstances are such as convince the most skeptical of the wisdom of it. Years ago a few consecrated people opened a Sunday school in an old building on the Manchester road, a few squares west of the well-known Shaw's Garden. It was an unoccupied store, with excellent ventilation, and such a roof that when it rained or snow was melting the classes had to be arranged around the edges so as to allow the water to drop without hitting them. For two years a deacon in the Memorial Church walked two miles and back every Sunday to act as superintendent, never being absent. When he felt compelled to lay down the work because of the claims of his home school, a deacon in Pilgrim Church was asked to take it up, and drove six miles each way every Sunday, rain or shine, and put any amount of hard work and money into the enterprise. He offered prizes for regularity in attendance, giving the *Youth's Companion* for a month to each one who was not absent for a month. The numbers increased rapidly and the parents became interested. The mission was made a branch of a church two miles away, the pastor preaching there evenings, and when he could not be in two places at once his wife went over and did the preaching.

The time came when it seemed to be criminal not to take some steps for the spiritual help of the population gathered about. There was no English-speaking church nearer than two miles and the whole neighborhood was built up with small homes of the working people. The Congregational City Missionary Society, under whose care the work was done, authorized its committee to look out for a pastor who should have the care of this field alone. While it was seeking him a young business man, working hard in his office all the day, was asked to start revival meetings, such as he has several times conducted in different places. The results were surprising, the whole neighborhood was aroused and the chapel which the society had built became too small. For several weeks this young man drove eight miles to his home after business hours, ate a hasty supper, drove six miles to the chapel and six miles back home late in the evening.

The results were garnered when the church was formally organized, all these devoted workers having a part in the service. Sixty-eight persons, all but four adults, joined in the organization on confession and thirteen more by letter. Ten more at least were prevented from being present and will join later. Of those joining every one had given personal testimony publicly in the meetings. Forty-six adults were baptized and fourteen infants. The committee in charge had selected Rev. Firth Stringer of Elgin, Ill., to be the pastor; he had resigned his charge and was present at the organization, and five minutes after the church was declared duly formed it unanimously called him to their pastorate. Special attention is called to the large part in this work done by consecrated business men. Without what they have done there would be no church there today.

We do not need bishops, nor presiding elders, nor any machinery other than we already have; but we do need to oil our own machinery and see that it is all running. The looseness of business methods on the part of many of the weaker churches is appalling. When people have taken part in a dedication where the money was pledged to pay all indebtedness, and the pledges were so good that the C. C. B. S. did not wait for all usual formalities but paid its large pledge at once, and then the

same people go back two years later and find that church still owing more than a quarter of the amount of the original debt, it shakes a man's faith in the business integrity of some trustees.

That Christian men should allow some of that money to remain uncollected, and other of it to be absorbed in paying the minister and not replaced, seems impossible, but this is just what is done again and again, and the members of such a church are sure to think they must have help from outside. Our H. M. S. can do no grander work, especially in these close times, than to make such churches feel that money given for a specific purpose is a sacred trust, and those who divert it from its original purpose are dishonest in the same degree that they would be if the funds were not the property of a church. These remarks are called forth by several recent occurrences in Missouri, which can be duplicated in other States in the union.

Still, Congregationalists are very sensitive as to any interference, and it is amusing to see the number of good folks who think the H. M. S. exists solely to furnish them money and ask no questions. An executive committee of one of our State bodies recently decided that the payment of more missionary money in the case of a certain preacher was not wise, and took the trouble to notify the church that if it called him it must be entirely responsible for his support. In reply came a letter to the superintendent, in which there was nothing to show that the writer knew he was a minister, much less a superintendent, and the letter was a threat in very bad language that the members would seek homes elsewhere unless they were allowed to have their own way in such matters. When will men learn that they who furnish money have the right to satisfy themselves that it is to be wisely expended, and that the only relief from such oversight is to go without the money? The most convincing argument for the divine guidance of the church is the fact that it grows in spite of its blunders and sins. G. C. A.

OUR FLORIDA CHURCHES.

Here in Florida it taxes all our energies "to make the wheels go round." Indeed, we need help, and large help, to maintain the churches themselves and keep our machinery in operation. But that does not prove that we are doing nothing. Our churches, which numbered three when they first associated themselves in 1884, now count sixty. They are associated in seven local conferences, which held their meetings during the autumn, and in a General Association, which met for three days at Tampa, beginning Feb. 6. The attendance was good and the exercises helpful. We went to Tampa that we might inspect one of our Christian enterprises—a foreign work at home. The Cubans are coming upon us by the thousand. Nominally Romanists, they did not seem beyond reach, and they have proved not to be. Rev. E. P. Herrick and Licentiate Hernandez laid their work open before us, and showed us the beautiful chapel which our W. H. M. U. (with some help from the North) have erected and paid for, and the congregation, the Sunday school and the Christian Endeavor band. In several of its aspects this is the first work of its kind in the world. Similar work ought to be done at other points.

Strong resolutions were adopted in regard to the Seminoles of Florida, and a committee was appointed to make earnest and persistent effort in their behalf, both with the United States Government and with our own missionary societies. Since these Indians proved themselves unconquerable they have been ignored by the government. The Seminoles are supposed to be in Indian Territory, whither a part of the tribe was deported. Those who would not go—could not be forced to go—have been vagabond outlaws, entirely without protection or guardianship of any kind. They need defense against rum and land speculators, who have repeatedly driven them from

lands they had improved and were cultivating. They need the gospel and schools. Our churches have not been careless or neglectful of their opportunity and obligation toward these thousand souls, more or less, but there is need that government do its duty or there must be large waste of labor.

Rollins College, another child of our churches, inaugurated its new president, Feb. 21. If there is anything in the doctrine of heredity, or in past success, or in manifest adaptation to the needs of a particular field, then in Charles G. Fairchild we have found the man we need for Rollins. He was welcomed in behalf of the trustees by Frederic W. Lyman, and in behalf of the faculty by Prof. John H. Ford, who for two years has occupied the difficult position of acting president and has not suffered the college to lose an inch of vantage ground.

On March 8 the two weeks' session of the South Florida Chautauqua at Mount Dora will begin. This, too, is the child of our Association of Churches, which holds the title deeds, heavily mortgaged. More rooms and tents are engaged already than ever before. A peculiar feature will be four days given to the study of national politics, under the lead of Samuel Dickie for the Prohibitionists, Hon. J. R. Sovereign for the People's Party, Hon. Julius C. Burrows for the Republicans and, it is hoped, Hon. Henry Watterson for the Democrats.

On the whole, one must judge that our Florida Congregational churches, although too feeble to stand alone, and although it would more than exhaust all their energies to simply maintain themselves, are something more than nurseries and hospitals for feeble Christians. M. N.

NEW ENGLAND. Boston and Vicinity.

The Harvard Church, Dorchester, Rev. W. H. Bolster, pastor, was obliged suddenly to vacate its edifice, Feb. 25, it being found on fire. The damage was about \$1,000. Some two months will be needed to make repairs. The congregations worship, meanwhile, in Greenwood Hall. This young church is growing in power and influence in the new community where it is planted.

The church in Allston was one of the first hereabouts to originate a Congregational Club of its own, composed of men and meeting monthly for discussion of themes of current interest. It is a vigorous organization and embraces in its membership many of the leading citizens in that section of the city. Last week Wednesday the presence of ladies added to the enjoyment of the gathering features of which were quartet music, an excellent collation and an address by Rev. H. A. Bridgman.

The fourth annual series of Lenten addresses is in progress in Prospect Street Church, Cambridgeport, the speakers being Rev. Messrs. F. E. Emrich, W. E. Huntington, A. H. Bradford, D. D., and F. G. Peabody, D. D.

Since Rev. H. H. Leavitt took charge of Broadway Church, Somerville, Jan. 1, special meetings have been held, but with no outside help. About fifty have professed conversion. Forty-five united with the church last Sunday.

Rev. J. L. Hill, D. D., has resigned the pastorate of the Mystic Church, Medford, after eight years of service, the longest pastorate the churches in their united form have known. The membership of the church, Sunday school and Endeavor Societies has never been so large as in Mr. Hill's pastorate. He will remove to Salem and engage in literary work.

Massachusetts.

The new chapel of the Second Church, Lynnfield, Rev. H. L. Brickett, pastor, was dedicated March 1, Rev. William White and Rev. F. I. Kelly assisting. It is complete in all its arrangements.

The Merrimac Valley Congregational Club held its annual meeting, Feb. 26, at Lawrence. Charles U. Bell was elected president and Wilbur E. Rowell, secretary. Prof. J. B. Clark of Amherst made an address on Philanthropy and Natural Law or Social Evolution and Rev. F. R. Shipman spoke on Modern Life and Philanthropy.

Each year of the five since the settlement of Rev. W. A. Keese as pastor of Trinity Church, Lawrence, there has been a net gain in the membership, which has now reached 415. This year, also, as for several years past, the finances are on a sound basis, the treasurer paying the usual "dividend," or rebate, of

twenty-five per cent. to all contributors to the guarantee fund.

The First Church of Brockton received six new members, all on confession and all heads of families, last Sunday, its first communion since the destruction of its edifice by fire in January. During Rev. L. V. Price's pastorate here, less than six years, he has received 202 persons into the church, a large share of them being on confession, so that now for the first time in fifty years the church can point to a period of steady and substantial growth. The spirit since shown by the membership shows that it has in no wise suffered by what threatened to be a great calamity.

The quarterly meeting of the Worcester County Branch of the W. B. M. was held, March 1, in Holden. The meeting was largely attended and was of unusual interest. Miss Agnes Lord gave an interesting account of her work in Smyrna.

At the annual meeting of the Connecticut Valley Congregational Club, Feb. 27, at Springfield President L. C. Seelye was elected president. Municipal Reform was discussed, with addresses by Edwin D. Mead, Rev. W. H. Faunce and Prof. J. B. Clark.

Rev. F. B. Makepeace of the North Church, Springfield, is giving a series of illustrated addresses Sunday evenings on the life of Christ.

The church building in South Hadley was destroyed by fire last Sunday afternoon and little of the furniture was saved. The house was of brick and was built in 1875 at a cost of \$30,000. The organ was valued at \$3,000 and the furniture at \$1,000. The insurance amounts to \$18,000. This was the only church building in town.

Maine.

At the January communion of the Safo church individual cups were used. This was accomplished by placing a framework in trays, and in this framework were a sufficient number of small glass cups of about the size and shape of wine glasses. These glasses, when filled and passed to the communicants, were retained and after use placed in the book rack of the pew, to be collected by the deacons after the close of the service. While some members were pleased with the innovation, there was such pronounced opposition that it has been decided to return to the use of the communion cup. This is probably the first use of the individual cups at the communion in any church in Maine.

Following the Week of Prayer the five evangelical churches in Skowhegan united in special meetings, at the close of which the Congregational church held services for two weeks longer, Rev. T. P. Williams assisting the pastor, Rev. R. B. Mathews. As a result of the whole series there were thirteen professed conversions from the Y. P. S. C. E. and Sunday school. The town was never so thoroughly awakened.

There is much need of a meeting house at Island Falls. The people are anxious to attend public worship, many coming five to nine miles with great regularity. They now worship in a hall, and on a recent Sunday a large number from the logging camps were present, and not all could find room. They are unable to build without help.

New Hampshire.

The church at Harrisville has received a legacy of \$100 left by the late Mrs. Lucy Richardson to perpetuate her annual subscription for the support of preaching.

The church at Plymouth, Rev. F. G. Clark, pastor, has a total membership of 131 and a Sunday school numbering 217. Expenses for the year, including cost of the new chapel, were \$6,047. Benevolent contributions amounted to \$1,443.

The ministers and widows' charitable fund now amounts to nearly \$40,000. Sixteen beneficiaries are on its list receiving needed aid in sums ranging from \$90 to \$125 each. Worthy indigent ministers, who live or have labored in the State, and widows of such, are entitled to share in its benefactions. The income of a much larger sum could be distributed to the greater comfort of the deserving.

The church building in Durham has been thoroughly overhauled, an extension built, a new organ purchased and the burden of the expense already met. Since October all Sunday services have been held at the new college hall. At the reopening, March 4, a large audience was present. The sermon was by the pastor, Rev. C. H. Chapin, President Murkland assisting. The audience used the No. 8 Congregationalist Service, The House of Our God. The reception of ten new members, followed by the communion service, closed an interesting occasion.

Vermont.

The church at Pittsford, Rev. C. H. Smith, pastor, sustains two district Sunday schools and a home

department, by which its whole number of Sunday school pupils is nearly doubled.

The Christian Endeavor Unions of Addison and Rutland Counties are raising money to employ women evangelists during the summer in neglected portions of the counties.

The church in Rutland, Rev. G. W. Phillips, pastor, last year received sixteen persons by confession and seventeen by letter, making the present membership 690. This is the largest Congregational church in the State. The total benevolences were \$3,866; the home expenditures, \$6,562. The church is excellently organized.

Rev. R. S. Underwood has held evangelistic services for two weeks with the Union Church at Proctor, Rev. L. A. Bigelow, pastor, as a result of which twenty persons united with the church last Sunday, all but three of them men.

The recent returns from the churches for the new Year-Book show a gain of three during the year, making the present number 201. The additions to membership have been 1,235, the removals 1,211, showing an apparent gain of twenty-four. But the changes in the rolls, due, possibly, to a more careful revision, reduces this to a loss of five, as compared with the total last year. The present membership is 20,771. There has been an unprecedented loss by discipline or revision of roll. One church dropped eighty-two, another thirty-three—all the non-residents. The total dropped in this way was 285—if done judiciously a wholesome movement, but if done without care an unwarranted proceeding. A gain in families is reported of 351, but the loss in Sunday school membership still continues, the number standing now at 21,153 against 21,827 a year ago. The Christian Endeavorers have increased from 7,032 to 7,338.

Connecticut.

In spite of the hard times, which have led to the shutting down of four factories in the village since last July, the church in Dayville is rejoicing in a great awakening of interest. The work began with the preaching of G. H. Flint of Yale Divinity School, now of Phillips Church, South Boston, in October, 1892. In connection with his studies he preached nearly every Sunday, giving his whole time during the summer. A careful house to house visitation was made, as a result of which, with the work preceding, seventeen persons joined the church. Since Mr. Flint ceased work there in October last, Mr. T. B. Hatt of the Lay College at Revere has been in charge, and twenty-one new members joined the church on confession March 5. The attendance at church services is constantly increasing from the number of those who have not attended church in years, while the increase in resident membership is over 150 per cent.

MIDDLE STATES.

New York.

A series of union meetings, beginning with the Week of Prayer and lasting five weeks, was held by the Methodist and Congregational churches of Rushville, N. Y. Evangelist S. A. Chaffee assisted the pastors. Both churches were greatly revived. There were fifty conversions.

Thirty cottage prayer meetings have been held since the beginning of the year at Corning, Rev. N. E. Fuller, pastor, six on a single evening, at which 200 were present.—A religious interest has prevailed at West Bloomfield, Rev. Mrs. Eastman, pastor.—Both Plymouth and Good Will Churches, Syracuse, are testing with success the Sunday Evening Service Club.

The semi-annual meeting of the Susquehanna Association was held with Park Church, Elmira, Feb. 27, 28. The opening sermon was by Rev. N. E. Fuller. Papers were read on Conversion, Enrollment and Growth in Grace, Claims of the Sunday School upon the Pastor, Pastor's and Layman's Duty in the Prayer Meeting and The Church in Its Social Relations. The woman's missionary meeting was addressed by Rev. Annis F. Eastman. The last evening was devoted to a missionary meeting, at which Secretary Curtis presided and addresses were made by Secretaries Creegan, Duncan, Puddefoot and a brief greeting by Secretary W. E. C. Wright. The association was largely attended and royally entertained, the only drawback being that the pastor, Rev. T. K. Beecher, was absent in the Bermudas in search of health. Rev. S. E. Eastman and Rev. Annis F. Eastman are supplying Mr. Beecher's church in his absence.

New Jersey.

The church in Passaic has nearly doubled its membership since the beginning of the pastorate of Rev. W. I. Sweet a year and a half ago. There have been additions at each communion service, with one exception, during that time. Thirteen joined at the last communion. The church has adopted plans for a new building.

The annual meeting of the Association of New Jersey will be held, April 17, 18, at the Trinity Church, East Orange, instead of at Baltimore as originally planned.

The Tabernacle Church of Jersey City, Rev. J. L. Scudder, pastor, is enjoying a season of revival with two other neighboring churches. T. D. Roberts of Boston is the evangelist in charge, and his plain, practical preaching is proving effective, especially to the young men. The Tabernacle is now reaping the fruit of its institutional organization. The hundreds of young men drawn into the People's Palace connected with the church by its amusements are now thronging the revival meetings. Already many have become earnest Christians. In a few weeks the Tabernacle Church will carry on the services alone, and then a still more thorough working of the field opened by the Palace will follow.

The young men of the Newark Belleville Avenue Church have purchased a fine stereopticon for regular use at the Sunday evening services of the church. The pastor, Rev. S. L. Loomis, will give a course of stereopticon sermons on the life of Christ. By this means last winter the church was crowded and deep spiritual impressions produced. The use of the stereopticon was discontinued on account of its expenses, but now the purchase of an instrument removes this difficulty. It is intended to display the hymns on the screen. The regular congregations of this church are growing constantly and the church is in a flourishing condition. Mrs. Loomis has just started a working girls' club, which begins with great promise.

THE SOUTH.

Florida.

The church in Tampa unites with the Presbyterian, Baptist and Methodist churches in a union revival effort. The meetings are well attended. Many have sought Christ.

THE INTERIOR.

Ohio.

The First Church at Fitchville, seventy-five years old, has in recent years had a precarious existence. A few years ago it had only three male members. It now seems to be taking on new life, as it has repaired its substantial house of worship and has a resident pastor, Rev. G. W. Wells, who preaches also at North Fairfield.

The congregations at Collinwood are crowding the house so that chairs have to be brought in. Sixty-one members were received last year.

The church at Belpre has recently disposed of a debt of \$1,100. Cottage prayer meetings are held in outlying districts and a special week night preaching service at the home church.

The church at Lodi increased its benevolences by one-half during its last fiscal year. At its last annual meeting it had for the first time roll-call, banquet and toasts. It is the oldest church in Medina County, but has its records complete from the time of organization.

The special meetings at Weymouth, in which Rev. Norman Plass assisted the pastor, Rev. E. M. May, resulted in the formation of a weekly church prayer meeting and a Y. P. S. C. E. of about thirty members.

As the result of two weeks' special meetings in the church at Burton, conducted by the pastor, Rev. E. O. Mead, there have been eleven additions, eight on confession, all adults.

Evangelistic services with the church at North Ridgeville, conducted by the pastor, Rev. J. P. Riedinger, and Rev. Norman Plass, greatly quickened the church and stirred the community. Fifty expressed a personal interest in religion and fifteen have already united with the church.—In the church at Wakeman, Rev. C. A. Gleason, pastor, two weeks' special meetings were followed by twenty-five additions, twenty on confession.

Pilgrim Church, Cleveland, is rejoicing in abundant spiritual blessings. Though no special meetings have been held, thirty new members were received at the March communion, twenty on confession.—Grace Church has begun special meetings, Rev. Norman Plass assisting the pastor, Rev. J. H. Hull. Fifteen inquirers' cards were signed the first evening.—Hough Avenue Church unanimously renews its call to Rev. C. W. Carroll of Hudson, with the hope that the peculiar needs and opportunities of the Cleveland field will induce the Hudson church to reconsider its refusal to accept Mr. Carroll's resignation.

The First Church, Toledo, makes its weekly calendar much more than a formal list of church appointments. A recent issue contained a two-page biography and a full-page portrait of Rev. J. L. Barton, president of Euphrates College, who is one of the three American Board missionaries supported by this church. On another page was reprinted verba-

tim a circular issued the preceding week by the Ohio Wine and Spirit Association, declaring that Ohio's present laws are a final solution of the liquor question and threatening the defeat of any party that seeks to change them. The pastors significantly introduced the circular with the words: "Ask yourselves the question, 'Can I afford to allow the saloon to rule this commonwealth?'"—The work at Plymouth Church has grown so fast that Rev. A. E. Woodruff is obliged to give his entire time to it.

The church in Medina, Rev. J. R. Nichols, pastor, celebrated its seventy-fifth anniversary Feb. 21-25. Three former pastors, Rev. Messrs. C. N. Pond, Norman Plass and A. T. Reed were present and all the organizations were represented in the exercises. The present church membership is 448. Deacon S. B. Curtiss has been connected with the church continuously for sixty-two years, and was an active participant in the anniversary exercises. Like many other churches on the Reserve, there was a division on the method of dealing with slavery, and about one-third of the members withdrew and formed a free church. Afterwards most of these returned and have been among the valuable members of the church. Of the six ex-pastors all are or have been engaged in general work for the denomination. Among these are Rev. C. J. Ryder of the A. M. A. and Rev. W. S. Ament of the North China Mission.

Illinois.

Pilgrim Church, Chicago, was organized in 1878, and now has a membership of 462. During Rev. A. L. Smalley's four years' pastorate 248 have united with the church, \$9,106 have been contributed for benevolent objects and \$36,988 for home expenses. The church supports the Mayflower Mission.

The church in Loda voted, Feb. 28, not to accept the resignation of its pastor, Rev. H. C. Scottford. The church is in good working order, and will be able to do an extended work as soon as the effects of the hard times are past.

The suit for libel against Rev. T. J. Collier of Canton by the mayor of the city, and which was transferred to the editor of the paper publishing his pulpit utterances, has been decided after an exciting jury trial for the defendant.

The Union Church in Peoria held a fellowship meeting on Feb. 19, at which addresses were made by Rev. Messrs. James Tompkins and W. F. McMillen of Chicago and A. F. Sherrill of Galesburg. The topics treated were Congregationalism, Missions and Fellowship.

The church in Decatur has organized a Young Men's Sunday Evening Club of fifty members. Its first banquet was addressed by Charles A. Cornwell of Peoria.

The history of the new South Church in Peoria is quite thrilling. It began in a Sunday school which the present minister started several years ago as a mere boy. He was thrice ejected from quarters where he had his school in good working order. The last ejection was coupled with his own imprisonment by a drunken constable. Nothing daunted, for the fourth time he picked up the ends of his work and now has a property valued at \$1,800, equipped with an organ, pulpit and chairs, where regular services are held, the Sunday night audiences often numbering 150. The minister is unordained, having served as a stenographer until this enterprise came to absorb all his time. The handful of regular members of his little society, or church, shared with him the labors of janitor service and all kindred work, so that, few in numbers and weak financially, the enterprise has nevertheless flourished.

Indiana.

The railroad church at Andrews, which has met with many and serious discouragements, seems to have turned toward prosperity. Rev. Henry Janes, the new pastor, has secured large congregations of the railroad men. Pews have taken the place of temporary chairs and the interior has been decorated. The debt which has hung over the edifice is being attacked and will probably be wiped out this year.

Rev. David Wallace, the pastor at Hobart, assisted by Singer Sargent, for three weeks held special services, in which the church eagerly joined. Thirty-six were received to the church Feb. 25. Thirty persons for the first time publicly confessed Christ.

The State executive committee met at Indianapolis, Feb. 27, and prepared the schedule of home missionary apportionment for the coming year. In addition to the former list of churches the committee recognized the claims of new and promising enterprises at Dunkirk and South Fort Wayne and extended special aid to Michigan City. Aid was withdrawn from six churches. The meeting was harmonious and the situation was thought to be encouraging.

The Year-Book of Plymouth Church, Indianapolis, for 1894 has bound within its covers the proceedings of the tenth anniversary, held Jan. 28, and is illustrated by several cuts of the church building. The year has been one of transition, but the record in distinctive church lines under its pastor, Rev. F. E. Dewhurst, shows considerable progress. There has been less general work, but the church has developed. The total receipts were \$8,712. The Sunday school numbers 166 and seventy-five have attended the Plymouth Institute classes. The directory of the congregation contains 568 names. Regular pledges are increasing and the income from the rental of the church for general purposes has greatly fallen off.

Michigan.

In the removal of Rev. C. H. Beale this State is a heavy loser, and Boston gains a strong, earnest man in his prime. He is a leader, an eloquent preacher and an organizer of rare ability.

A new club was organized Jan. 26 called the Congregational Club of Jackson and vicinity, with D. P. Sagendorph, president, and Mr. E. Frost, secretary. The club met in the Jackson church and the address by Rev. James Brand, D. D., on Charles G. Finney, was a powerful and sympathetic analysis of his work.

The United Brethren church at Fenwick was reorganized by a council, Feb. 27, into a Congregational church. It has fifty-six members and a new brick building and is the principal church in that town. A sharp controversy over the question of secret societies has arisen in the United Brethren body and the decision of the courts has given to the minority the control of the property.

The year 1893 bids fair to show the greatest gain in membership that this State has ever known. With forty-three churches to be heard from, the net gain at present writing is 1,607. A remarkable fact about this gain is that it comes through additions by confession in the cities and larger towns. Few churches have been organized during the year, but there has been much building of houses of worship.

Supt. W. H. Warren expects to begin his work April 1, and will reside in Lansing.

THE WEST.

Missouri.

The week beginning Feb. 14 was devoted to celebrating the completion of the first quarter-century of the First Church, Springfield. The midweek meetings, Feb. 14 and 21, were taken up mostly with reminiscences. Feb. 18 the pastor, Rev. E. C. Evans, delivered a historical address, dwelling especially upon the circumstances attending the founding of the church, the reasons for planting Congregationalism in the alien soil of Southwestern Missouri and the influence of the church upon the city. In the evening addresses were made by Prof. A. P. Hall, for Drury College; Rev. A. M. Hills, for the Central Church; Rev. J. F. Graf, for the German; and Rev. W. H. Williams, for the Pilgrim. The church and her children are once more a happy, united family, and it is recognized on all hands as foremost among the moral and intellectual forces of the city. The total enrollment from the beginning has been 748. The present membership is 390. Add to this the record of the other Congregational churches, and we have as the fruitage of the eleven members of twenty-five years ago five churches with 1,500 members enrolled, a present membership of 700, besides Drury College with its 114 graduates, with grounds and buildings worth \$250,000 and an endowment of \$200,000.

The total membership of the churches in Missouri Jan. 1 was 8,572, a gain of 269. Additions in 1893 were, by confession, 678, by letter, 516; number in Sunday schools, 11,782, a gain of 569; benevolent contributions, \$52,437, an increase of \$5,445; home expenses, \$129,644, increase, \$5,783.

Iowa.

The Rockford church, Rev. C. E. Taggart, pastor, received twenty-two additions during the past year, eighteen on confession. The benevolences amounted to \$289.—The Bethlehem Church of Davenport, recently organized, begins with fifteen members.

The Sloan church, Rev. J. E. McNamara, pastor, has a membership of 115, thirty-six having been added during the past year. The amount raised for all purposes during the year was \$1,150.

The Gilman church, Rev. R. F. Lavender, pastor, has enjoyed a revival. It is believed that more than thirty persons in the congregation have begun the Christian life within the past six weeks.

Nebraska.

Following the Pierson meetings at Crete, Rev. W. P. Bennett, pastor, Sunday, Feb. 25, was a never to be forgotten day. Sixty-one were received, fifty-six on confession, and fifty-three were baptized.

Business men, the Sunday school and the students in Doane College were all represented.

South Dakota.

The meeting of the Yankton Congregational Club, Feb. 19, was pronounced by all the most enthusiastic meeting of the year. After a strong paper on Responsibilities of Office Holders, by Professor Smith of the State University, there was a general discussion on Municipal Reform. All agreed that the time was ripe for a new era in the history of municipal politics.

Evangelist Rev. H. W. Brown and Mr. Wellicome, after three weeks of helpful meetings in Huron with many conversions, have gone to Vermillion, but the union meetings continued by the pastors are rich with fruit.—Superintendent Daley's family have been afflicted with scarlet fever and he has been kept at home for several weeks.

The union work in Aberdeen has been followed by special meetings by the pastors in their own churches. Superintendent Thrall assisted Rev. T. J. Dent. Five of the churches have now again united in meetings, this time led by Rev. A. E. Thomson.

Union meetings still continue at Aberdeen, conducted by Rev. A. E. Thomson of Yankton, and the interest continues with large results.

PACIFIC COAST.

California.

Over \$800 was raised the past year by the Second Church, San Diego, and the membership at present numbers fifty-three. During the three years of Rev. G. S. Hall's pastorate the roll has doubled.

At the Fourth Church, San Francisco, Rev. H. H. Wikoff is giving a series of Sunday evening sermons entitled Short Answers to Great Questions: After Death—What? Why do I Suffer? Does God Answer Prayer? Is the Church a Failure?—Following the labors of Evangelists Smith and Currie at Grass Valley, twenty-five have united with the church, eighteen on confession.

OTHER CHRISTIAN WORK.

Rev. Dr. T. DeWitt Talmage has reconsidered his resignation of the pastorate of the Brooklyn Tabernacle, having received assurance from his people that its indebtedness is provided for. He thinks its last financial crisis has passed.

WEEKLY REGISTER.

Calls.

ATWOOD, Lewis P., South Dennis, Mass., to Westfield and Lowell, Vt. Accepts.
BARNARD, Henry T., accepts call to Bradford and Fairlee, Vt.
BEALE, Charles H., accepts call to Immanuel Ch., Roxbury, Mass.
BEARD, Reuben A., Fargo, N. D., to Pilgrim Ch., Nashua, N. H.
BROWN, William T., Yale Seminary, to Madison, Ct.
BUXTON, Wilson R., to South Acton, Mass., and also to South Dennis.
CONRAD, George A., accepts call to Dodge, Neb.
COOLEY, Harvey G., Minneapolis, Minn., to Appleton, Wis.
COPPING, Bernard, accepts call to Acton, Mass.
GOLDER, Arthur L., accepts call to Blaine, Wn.
IRELAND, William F., Yale Seminary, to Columbus, N. Y. Accepts.
LANSING, Robert C., Randolph, N. Y., to South Hartford. Accepts.
MCKINLEY, Charles E., accepts call to First Ch., Yarmouth, Me.
MCKNIGHT, J. A., Hillsboro, N. H., to Center Harbor. Accepts.
MOXOM, Philip S. (Bap.), Boston, Mass., to South Ch., Springfield.
PENNINGMAN, Alfred B., Berlin, Wis., to Adams, Mass. Accepts.
PHILLIPS, Milton S., Chaplin, Ct., to Highland Ch., Messina, Cal. Accepts.
RUSSELL, Frank, accepts call to Second Ch., Bridgeport, Ct.
SHULL, Gilbert L., accepts call to Baxter, Io.
SMITH, Frank G., Neponset, Ill., to Normal.
STPMEN, John A., declines call to Franklin, Mass.
STINGER, Firth, accepts call to Manchester Road Ch., St. Louis, Mo.
WALLAR, William C. A., accepts call to Fergus Falls, Minn.
WOODIN, Herbert P., Cartersville, Mass., declines call to Eastern Avenue Ch., Springfield, Mass.

Ordinations and Installations.

FIFIELD, James W., o. p. Feb. 27, Covenant Ch., Chicago, Ill.
NELSON, A. P., o. p. March 1, Swedish Ch., East Orange, N. J. Parts, Rev. Messrs. C. A. Savage, F. W. Baldwin, A. L. Anderson, C. H. Patton and S. L. Loomis.
SARGENT, Clarence S., i. March 1, Central Ch., St. Louis, Mo. Sermon, Rev. Eldridge M. D. D.; other parts, Rev. Messrs. G. C. Adams, D. D., W. N. Jones, J. H. George, E. D., and J. W. Sutherland.
SWIFT, Benjamin, i. Feb. 27, Orwell, Vt. Sermon, Rev. S. L. Bates; other parts, Rev. Messrs. W. N. Bacon, W. L. Noyes, C. N. Thomas and W. S. Smart.
THORPE, Ole O., o. p. March 1, Scandinavian Trinitarian Branch, Concord, Mass. Sermon, Rev. F. E. Emrich; other parts, Rev. Messrs. Joshua Coit, E. E. Bradley, Edwin Smith, S. K. Didriksen and Calvin Keyser.

Resignations.

ALLEN, Melvin J., Littleton, N. H., on account of Mrs. Allen's ill health.
CHAMBERLAIN, James P., Trempealeau, Wis.
GIBSON, George T., Ahol, Kan.
HARLOW, Lincoln, Coventry, Vt.
HILL, James L., Mystic Ch., Medford, Mass.
MARGETTS, Henry G., Candor, N. Y.
PHELPS, Frederick B., Irasburgh, Vt.
POLLARD, Samuel W., Fairmount, Ind.
WAIN, George A., Vernon, Mich.
WALLACE, MacHastings, Pontiac, Mich.

Dismissals.

SODERHOLM, Henry, Swedish Ch., New Haven, Ct., Feb. 26.

Churches Organized.

EAST ORANGE, N. J., Swedish Free Ch., recognized March 1.
ST. LOUIS, Mo., Manchester Road, Feb. 25. Eighty-one members.

ADDITIONS TO THE CHURCHES.

	Conf. Tot.		Conf. Tot.
CALIFORNIA.			
Eureka,	5	Ewen,	5
Grass Valley,	18	Grand Ledge,	16
San Francisco, Third,	4	Grand Rapids, Smith	5
Seventh Ave.,	5	Memorial,	6
ILLINOIS.			
Chicago, Douglas	4	Lansing, Pilgrim,	13
Park,	4	Linden,	4
Pilgrim,	14	Onkama,	4
Lee Center,	27	Oxford,	45
Stark,	10	Reed City,	7
INDIANA.			
Anderson,	1	Saugatuck,	20
Dunkirk,	6	South Haven,	20
Fort Wayne, South,	7	Watervliet,	45
Hoarst,	20	MISSOURI.	
Hoosier,	6	St. Louis, Manches-	68
Indianapolis, Fellow-	6	Springfield, Central,	15
ship,	4	NEBRASKA.	
People's,	1	Alvo,	18
Whiting,	5	Cortland,	6
IOWA.			
Bellevue,	20	Crete,	56
Correctionville,	2	David City,	4
Dubuque, German,	4	Falmouth,	8
Eldon,	13	Lincoln, Vine St.,	3
Genoa Bluff,	3	Stockville,	2
Green Mountain,	2	Strang,	1
Oakland,	1	NEW HAMPSHIRE.	
Shell Rock,	6	Concord, South Ch.,	2
Sioux City, Mayflower,	7	Durham,	7
Tabor,	7	Hillsboro Bridge,	4
Webster,	2	Hillsboro Center,	3
Webster City,	16	Littleton,	8
Whiting,	10	NEW YORK.	
MASSACHUSETTS.			
Boston, Berkeley	12	Binghamton, First,	4
Temple,	12	Brooklyn, Rochester	14
Highland,	6	Ave.,	17
Maverick,	12	Gloversville,	40
Mt. Vernon,	3	OHIO.	
Old South,	7	Belpre,	1
Park Street,	17	Center Belpre,	17
Second, Dorchester,	7	Cleveland, Pilgrim,	20
Shawmut,	14	Marietta, Harmar,	25
Walnut Ave.,	3	Toledo, Washington	9
Winthrop,	1	St.,	12
Bridgewater,	2	OREGON.	
Brockton, First,	6	Beaverton,	12
Porter,	4	Eugene City,	4
Cambridgeport, First,	9	Freewater,	13
Wood Memorial,	14	Huntington,	5
Haverhill, Center,	1	Keedysville,	4
Hyde Park,	10	Weston,	4
Longmeadow,	4	SOUTH DAKOTA.	
Lowell, First,	3	Aurora,	2
Highland,	2	Waubay,	21
John Street,	2	WISCONSIN.	
Lynn, First,	4	Gay's Mills,	14
Medford, Mystic,	2	Feshiko,	6
Pittsfield,	13	OTHER CHURCHES.	
Somerville, Broad-	35	Dawson, Minn.,	19
way,	45	Dayville, Ct.,	21
Stoneham,	15	Kalamazoo,	4
Winchester,	8	Little Rock, Ark., Pil-	7
Worcester, Central,	3	grim,	11
Old South,	5	Lynn, Col.,	24
Park,	1	Oboron, N. D.,	23
Pilgrim,	3	Passaic, N. J.,	7
Plymouth,	1	Churches with two or	14
Summer St.,	3	less,	3
MICHIGAN.			
Bay City,	22		
Benton Harbor,	5		
Douglas,	23		

CHRISTIAN ENDEAVOR NOTES.

The gifts of Endeavor Societies to the American Board and the Woman's Board during 1893 amounted to \$13,535.

The first society among Cubans has been organized, with thirty-five members, at the Immanuel Mission, in connection with the church at Tampa, Fla., of which Rev. E. P. Herrick is pastor.

The Philadelphia Union has opened a department for receiving and keeping for members their savings toward the expense of going to the San Francisco convention next year. The interest is for the benefit of the union.

The Endeavors of Marlboro, N. H., contribute to the sum needed in order that the church may send a carriage to bring to meeting persons living in a neighboring village, who but for this arrangement would be unable to attend.

In the interests of the movement for good citizenship the Chicago societies have arranged for two noon meetings daily for business men during the first two weeks of March, and about one hundred union meetings are to be held in the churches. Able speakers have been secured.

Flower committees have been a common feature of Endeavor work, but in these "hard times" several societies are adding flour committees. In a New Jersey Junior society where this work has been introduced the members bring at given times small quantities of flour and other provisions for distribution among the poor.

Last year at the school for the deaf at Columbus, O., there was started a society among the young women pupils. This was followed by one for the young men, and the society into which these were united now numbers 133, while there are also two Junior societies with a membership of sixty-five. Special attention has been given to the study of the Bible.

Most of the delegates to the Cleveland convention will be entertained in the homes of the citizens, and in the window of every house where delegates are staying a C. E. monogram will be hung, together with the name of the State from which the delegates come. The chairman of the entertainment committee is Norman E. Hills, 372 Sibley Street. A beautiful, illustrated souvenir, "Christian Endeavor in Cleveland," is furnished at thirty cents by F. M. Lewis, 237 St. Clair Street.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MARCH 2.

The leader, Mrs. Edward L. Clark, Central Church, Boston, read parts of the Thirty-seventh and Ninety-first Psalms and announced the topic of Prayer. What is prayer? Mrs. Joseph Cook read a letter speaking of the ill health of Miss Caroline M. Telford of the Japan Mission, who is probably now on her way to this country, and asked that prayer be offered for a comfortable journey. The request was responded to by Mrs. Austin Phelps. Miss Agnes Lord of Smyrna related several instances of answer to prayer in the work there. One was the reformation of a drinking man, whose wife was overcome with joy at the change. Prayer had also had great influence on pupils in the school, so much so that one of the native teachers called it a "magazine of power."

Mrs. Charles Billings gave a personal experience of answered prayer, which had occurred only an hour before, by which a special burden had been lifted. Mrs. S. E. Bridgman related a touching incident of a remarkable answer in the case of a pupil in Straight University, who, just as he was about to leave the institution on account of lack of funds, received money to enable him to proceed with his studies. A story was told of an old lady who had no income of her own, who sent twelve cents to a recent auxiliary meeting. It was the result of twelve weeks' labor from an agreement with a grandson that she should keep his belongings in their proper places for a penny a week. Surely she had given "more than they all." A letter was read from Mrs. Clara Hamlin Lee of Marash, Turkey, asking for a donation of \$550 to enable the boys' school in that place to continue its existence. Mrs. E. E. Strong and Miss Pettibone spoke of the present condition of the Missionary Home in Aurdendale and its needs.

More than eighty ladies were present.

BOSTON SUPERINTENDENTS' UNION.

At the regular meeting of the Superintendents' Union, last Monday evening, about 300 members and guests, the latter including many women, met in the vestry of Berkeley Temple. Mr. F. P. Shumway, the president, introduced the speakers. Mrs. Louise O. Tead, associate editor of the Bible Lesson Pictures, spoke of their preparation and use. Her work is unique and requires study and care, not only in the selection of pictures which shall properly illustrate the lessons to the children, but also in adapting them to the various denominations. In the use of the illustrations the child should be taught to observe and express his ideas about them. The pictures are used not only in the primary departments but often by the older classes.

Miss Lucy Wheelock urged the necessity of using the sixth sense—common sense—in Sunday school work. It is important to present the lesson in the right way. Too much object teaching buries the lesson in materials. Bible stories, if rightly told, will interest children without illustration by objects. At all times the good side should be set forth, not the evil.

Miss Bertha F. Vella, secretary of the Massachusetts Sunday School Association, described the origin and progress of the State primary work. In Massachusetts, the banner State, seven primary unions were formed last year, making a total of fifteen. In the whole country there are forty unions.

CURRENT THOUGHT.

AT HOME.

President Andrews of Brown University recently advocated, in the presence of the Baptist clergymen of Boston, the enlistment of the church in spreading economic and sociologic knowledge. Wherefore the *Watchman* asks this question: "There is no question which holds a more intimate relation to sound economical and sociological theories, or to social justice and the problems of poverty, than the questions of taxation. Upon this matter that loyal Baptist, Hon. William L. Wilson, chairman of the House committee of ways and means, finds himself in marked opposition with that other loyal Baptist, Hon. J. H. Walker. What we should like to have had President Andrews tell us is whether a pastor who follows his advice, to teach the results of his studies on such questions from the pulpit, would do much good by preaching a sermon which took strong ground upon a matter as to which equally able and conscientious men radically differ. If Mr. Wilson and Mr. Walker cannot agree in Congress, would not a pastor who happened to have both of them in his congregation be simply transferring to his church the angry debates of Congress by insisting in propagating from his pulpit one doctrine or the other?"

Rev. Dr. George Leon Walker, in the *Sunday School Times*, urges that the duty of treating animals with kindness be taught in the Sunday schools, and hopes the International Lesson Committee will listen to the memorial of the Connecticut Humane Society requesting that at least one lesson per year be given to this important theme: "A great part of the transgression of the law of kindness is by the young, and comes out of a thoughtlessness which has never been arrested by one word of instruction from the lips of any wiser than themselves. If children are cruel, it is largely because they have not suffered much themselves, or been made to think on the sufferings of others. They rob the bird's nest, they beat the dog, they worry the frightened rabbit, precisely because there has never been brought up to their minds the parallelism between animal suffering and human pain, between the quality of a creature's anguish and their own. They need instruction on these matters, and they need it early and frequently. And they need it also fitted in with, and supported by, the sanctions of the religious teachings by which it is environed."

Rev. Dr. B. S. MacArthur, in the *Christian at Work*, says: "We must remember that there is not one standard of morals for the church and another for the state; that the Ten Commandments and the Golden Rule are not meaningless words in politics; that God has not a sliding scale of morality for the special accommodation of politicians. The church is to blame for not having emphasized these high principles with greater frequency; the church has not given statesmen a place in her sympathy, her support and her prayers as she ought; the church has practically considered them outside the pale of religious effort and indorsement. And politicians have practically accepted the position which the church has inferentially given them. All this is wrong. Constituents ought oftener to support their representatives when they do rightly, and oftener to rebuke them when they do wrongly."

In the *American Federationist*, the official monthly magazine of the American Federation of Labor, just established, Mr. George E. McNeill of Boston, a conservative labor leader, gives it as his opinion that "the man who says you can vote the kingdom of heaven into existence on earth is brother to the man who says, 'things will always be as they are.' . . . The trade union is the historic secular branch of the true church. Don't kill the tree because another branch has not yielded good fruit. Graft and prune the branches, nurture the roots and give room for growth, and the trade union branch will give better and bigger fruit."

... Better is the dry morsel of trade union out-of-work benefit than a week's work of semi-municipal charity."

ABROAD.

The Outlook for War in Europe is the title of an important article by Archibald Forbes, the great war correspondent, in the March *North American Review*. He thinks war will not come before the spring of 1896, before which time Russia cannot properly equip herself with the new rifles adequate to meet her enemies' equipment. But when the struggle comes it will be "to the death. The *vox victis* will be overwhelming, for the nations which shall be vanquished must reckon on suffering dismemberment. The map of Europe will be transformed out of recognition. If the Triple Alliance conquers there will be no longer a French nation, and Russia will be left of all territory west of the Dnieper and of the Baltic provinces as well. In the contrary result Italy will be the washpot of France, and over Germany will Russia cast her shoe." Interesting to read in connection with this is an article in the March *Catholic World* describing the coming great war, the subsequent division of territory, the arbitration of the Pope and two American jurists, the restoration of the temporal power of the Pope within a definite area of Italy and the adjustment of continental territories and mutual rights in accord with American constitutional precedents.

Sir James Chrichton Browne, the eminent British physician, in an address on Biology and Ethics, in the March *Popular Science Monthly*, says: "The death rate is actually increasing among males at all ages above thirty-five and among females at all ages above forty-five; and it is not difficult to prove that this increased mortality at post-meridian ages is due partly to the enhanced wear and tear of modern existence and partly to the survival of weakly lives artificially protected and prolonged." It is gratifying to find him saying that "the formation of distinct family groups has, more than any other reproductive influence, been contributory to moral progress. The family is the social unit, the nursery of goodness, the school of character, the germling of the loftiest virtues, for it is by a diffusion of the feelings that well up within its precincts to the clan, the nation and the race that we become public-spirited, patriotic and philanthropic."

Mrs. Mary Clement Leavitt, writing from Honolulu to the *Western Christian Advocate*, says: "I have traveled and worked in thirty-two States of the Union, and in nearly every country in the known world. I have never found in any community a larger percentage of able men than here, nor of college graduates. . . . England was sifted by the fires of persecution for seed corn to plant America, and as a consequence America always has been, and is now, better than England. That sifting was involuntary and regretted by the colonists. Early in this century America sifted her churches for seed corn to plant Christianity in these islands. The colony that has resulted is better than America today."

AUTOBIOGRAPHY.

When I was a very young minister I used to wonder whether the morning would be fine or not, whether Mr. So-and-so would be there in the green pew and whether there would be many people. Now I never think of that; I can preach to one man as to 1,000. We get out of all these youthful notions and come to value human souls. And one man is an audience to a preacher who comes from God.—*Rev. Dr. Joseph Parker.*

In the Memorials of Lady Waterford, just published, reference is made to an old letter from Mr. Gladstone's daughter, in which she mentioned that he said he did not believe he would be alive now if he had not always kept his Sundays quite apart from his ordinary, and specially his political, life. "Not only because of the pure refreshment it has always

been to him to turn to holier things on that day, but because it has enabled him to learn more on religious subjects than perhaps any other layman, and so has given him that firm and splendid ground which has ennobled and hallowed all his actions through life."

I well remember the helpless feeling with which I first met my Sunday school class of undisciplined children. I saw at a glance how wide of its mark was the carefully prepared lesson which I had ready for them. Thrown upon my own spontaneous resources, rather of natural feeling than of ordered thought, I found myself soon admitted into happier confidences with them than any catechism or table of the twelve tribes of Israel could have established. There is nothing like responsible and affectionate contact with the simplest and most outspoken lives, whether of the volatile child or of the stricken mourner, for forcing the inwardness of cultured piety to test its working power, and pass from meditative feeling into practical ascendancy.—*Dr. James Martineau.*

There is no provision for making every man a millionaire. I very much fear that the extravagance of our notions as to what prosperity is has much to do with our pessimistic estimates. My father never had an income of over \$800 a year, but he paid his honest debts and there was always enough to eat; and, though the clothes were sometimes patched, none of us were ever in rags and we were clean. He made us shift for ourselves at the age of fourteen, and it was no path of roses for our young feet, but it hurt none of us. Look at me and say whether you think it injured me. I have no doubt that I could live upon his meager income, as tens of thousands do now, and I am prepared to do it when necessity requires. I could do without a hundred things which I have come to take as matter of course, and I speak honestly when I say that their surrender would not cost me a pang.—*Rev. Dr. A. J. F. Behrends.*

GIVE THE CHURCHES THEIR DUE.

It does not help forward the reign of Christ in the business and industrial world to overlook and disparage the work the churches are already doing to bring it about. At a large union ministers' meeting in Cleveland recently, at which was present a delegation from a local labor union, Rev. H. C. Haydn, D. D., in the course of a well-balanced paper, rebuked this carping spirit by saying:

It is a prevalent conviction in certain quarters that the churches are doing next to nothing to lighten actual burdens of society, to reform its wrongs, and to make the grievances of the wage-earner their own. There is a school of ultra thought, if that be not a term too dignified to give it, holding that the churches are only in the way of progress. A very common impression seems to be abroad that the churches stand for a class, and this class the best able to take care of itself. The churches they regard as occupied mostly with another world than this, and chiefly interested in getting themselves into heaven, indifferent to the problems that burden many hearts and the struggles of the wage-earners to better their condition. In every particular the indictment is, as to the church of today, exaggerated or untrue. The church of today is no more like the church of twenty years ago in its practical sympathies than the science of political economy of today is like that of twenty years ago. . . . What the church is doing to better and brighten things, what provision the church is making for all sorts and conditions of men—these things are not known; and I grieve to say that often no effort seems to be put forth to learn the truth about them, while judgment is meted out without mercy. The church has two great functions—a teaching function and a social function, or a function of life. While inseparable, the teaching function is logically first and never in importance second. It is the business of the church to bring the world to Jesus Christ, to grow men and women of Christian spirit, full of Christ's

thought, inspired by Christ's life and example, and send them out into the world to do its work. If she cannot do that, she is so far a failure. If that be her mission, and she will not do it, she is so far discredited before the world. But this is a great matter, and it takes time, and it is to come as an evolution rather than as a revolution. Is the church working along this line? The church, as such, does not run political parties, nor the city government, nor the police, nor arbitrate the issues raised between capital and labor. By her teaching function she aims to grow men who will attend to these things, and to do it in the fear of God. The pulpits of the church stand for righteousness, for fairness between man and man, for the law of love as Christ expounded and lived it. The ministry of all the churches is largely sprung from the masses. For the most part, they occupy pulpits that are as free as ever pulpit ought to be. Anything that ever ought to be said may be said—if wisely and lovingly said—almost anywhere. . . .

The church has stood almost solid against the wastes of society, whose field of riot is the working classes, as we say. For the relief of the pressing wants of society, of poverty, neglected childhood and helpless old age, of sickness, of the betrayed and cruelly wronged, what a vast army of men and women and what a variety of agencies are constantly supported, whose benefits accrue chiefly to the wage-earner class. It is not pretended that these things go to the root of the matter in all cases, but it takes time to find out what ought to be done and how best to do it. I by no means mean to intimate that I think the church does her full duty, but surely her voice has been heard against oppressive hours and meager pay, and Sunday work, and child labor, and the usurer, and sometimes loudly in defense of strikes and labor organizations. The abuses of organizations, and the ill-advised strikes and the violence sometimes shown have not been approved, and never will be.

A preacher who finds that his theme is not in his text should abandon his text or his theme or his profession. . . . No lawyer of fair repute would dare handle his Blackstone and Kent as many a preacher of good repute does handle his Moses and Luke.—*Hartford Seminary Record.*

CONGREGATIONAL HOME MISSIONARY SOCIETY.

The executive committee of the Congregational Home Missionary Society is compelled by the financial situation in which the society today finds itself to give notice to the Congregational churches of the United States, whose agent it is, that there is every probability that the work of the society for the new year, which begins April 1, will have to be seriously curtailed.

The receipts for the eleven months of the year now closing have fallen off in contributions \$75,000 and in legacies \$79,000, a total of \$157,000, and we are now borrowing \$125,000.

A large increase of gifts during the present month is all that will save us from a step which will occasion widespread disturbance and serious loss to the cause but which otherwise is inevitable, and this notwithstanding the fact that no increase has been made in the expenditures of the National Society for the past three years. The committee appeals for an immediate response from every Congregationalist in the land that we may be relieved from a situation full of distress to us all.

JOSEPH B. CLARK,
WILLIAM KINCAID,
WASHINGTON CHOATE,

Corresponding Secretaries.

WILLIAM E. HOWLAND, *Treasurer.*
ALEXANDER H. CLAPP, *Hon. Treas.*

WM. IVEY WASHBURN, *Chairman,*
ASA A. SPEAR, *Rec. Secretary,*

WILLIAM M. TAYLOR,

CHARLES H. PARSONS,

JAMES G. ROBERTS,

SAMUEL H. VIRGIN,

JOSEPH WM. RICE,

HERBERT M. DIXON,

ROBERT R. MEREDITH,

CHARLES H. RICHARDS,

GEORGE F. STOCKWELL,

ROBERT J. KENT,

JOHN D. KINGSBURY,

GEORGE W. HEBARD,

HENRY A. STIMSON,

Executive Committee.

Gleanings From Our Mail Bag.

A Variety of Individual Opinion.

A PLEA FOR A SIMPLE CHURCH SERVICE.

The source from which this comes entitles it to careful consideration, though the author prefers to remain anonymous:

The very interesting article by Dr. Quint on the Order of Sunday Morning Service, in the issue of Feb. 8, is on a subject upon which many of the laity feel strongly. We are repeatedly told that the laity are anxious to participate more actively in the services; that they desire to respond to the Scripture readings and prayers of the minister; that they want more time for exercises in which they can take audible part. Now of very many of us these statements are entirely false; they are a complete contradiction of our real preferences.

It is, nevertheless, a striking fact that, as Dr. Quint says, "Many of our churches are departing from the severe simplicity of the ancient order," and it may also be true, as he thinks, that the change "is largely due to the wishes of pastors," under the impressions which he mentions. Probably, too, the musical directors and the choirs are in part responsible for it. "Anglomania," and the national dread of not being in the latest fashion, have no doubt had a good deal to do with it. But in the meantime many of the people, if not the majority, are trying to tolerate it as best they can. There is a large number who do not feel that the service is "enriched" by the new elaborations. It is rather, in our view, impoverished. It is like a rich velvet dress cut into flounces and furbelows, or like Thorwaldsen's or Michael Angelo's statue of Christ hung over with the tinsel hearts and paper flowers of "votive offerings." The very "simplicity" of "the ancient order" of service was its dignity and its grandeur. There is nothing attractive or reverential to us in having the Scriptures chopped into lengths and the fragments tossed back and forth like a shuttlecock between the pulpit and the pews. Try reading any other book than the Bible in this way and see what you make of it. As to an "audible share" in the worship we are not ambitious to have it, except in the singing. We should be glad to have time and opportunity to join with the whole congregation, as one can in Germany, in the "service of song"—hearty but reverent, spirited but slow. The service should not, however, become a mere sacred concert—one hymn by the choir and two by the congregation are enough. In the other exercises of worship we feel that we can best "participate" with the hearing ear, the applying conscience, the supplicating spirit. We have no need of further lip service. We can more fervently join in the prayer when our tongues are silent and the pastor's is the only audible voice.

But, above all, we feel that the chief object of assembling ourselves together is to hear the preaching of the Word. The sermon is the central thing in the service of the Lord's Day. But the modern church services are indeed crowding the sermon into an "interlude" and reducing it to a mere pious exhortation, an unordered aggregation of "clementless periods," without plan, without point, without profit. Such sermons, formerly, might have been heard in some Episcopal pulpits, but not in the Congregational pulpits of New England. The want of thoughtful, methodical, potent sermons is at once a cause and an effect of the recent elaboration and elongation of the subordinate exercises. Let preachers concentrate their efforts on preaching, and they will awaken more interest in public worship than will ever come from multiplying multitudinous "orders of service."

Let it be borne in mind, also, that when the word of Christ has been preached and been heard, as it ought to be, it should be followed immediately by prayer. Even a hymn is then an intrusion. Let the first words heard after the sermon be, "Let us pray." I believe that the large majority of worshippers in Congregational churches would be not only entirely satisfied but greatly rejoiced if they could have the form of service used in Dr. Quint's "strong old church," which worships in the "fine granite building." Many of us would be glad if we could flee unto it.

ONE OF THE LAITY.

USEFUL POINTS ON CHURCH MUSIC.

Accept thanks for the broadside on church music. It is only another confirmation of the conviction that any congregation which wants to know how to do the best thing in the best way has no excuse for ignorance thereof while the *Congregationalist* is to be had. May one pastor tell how the music in the church where he ministers is made a constant power for righteousness and inspiration for the spiritual life? (1) The church has

no unregenerate society outside its membership to choose an unregenerate music committee to hire unregenerate singers. (2) The musical director, who is also the organist, is a genuine Christian, who seeks first the glory of God. He has a high standard, uses only the best music, has unusual skill in training his quartet and also in holding and drilling a large chorus choir. (3) The musical forces are varied—paul quartet (Christians), volunteer choir of nearly forty, male quartet and choir drawn from material in the above, boys' choir of thirty, children's choir of some sixty, occasionally a responsive choir of about twenty young ladies. Violin and cornet are frequently called in to help. (4) Every week the director comes to the pastor's study with a pile of music from which the solo and choir parts are selected so as to make the service most impressive as a whole.

It may be questioned whether pastors always take the director into their confidence and counsels as freely as they might. Frequently the sermon gets its most effective application from a solo or concerted piece following immediately, as when recently the discourse led naturally into reference to the death of honored Christians and as the pastor sat down an exquisite solo arrangement was sung—"What are these in bright array?" Many eyes too full to see the things about them were anointed to behold "the land that is very far off." I want to confirm from experience the very great value of Mr. Gould's suggestion to bring out the meaning of a congregational hymn by having certain appropriate verses sung by solo or quartet voices. Also, many hymns gain power if the circumstances of their writing are described before they are sung, or some striking incident connected with their use. Cowper's rich hymn, "Sometimes a light surprises," gains much if before each verse is read the Scripture passage upon which the verse is founded. "Nearer, my God, to thee" is redoubled in impression by introducing each verse with the appropriate part of the description of Jacob's journey and vision. In *Spiritual Songs* "Give to the winds thy fears" has two tunes, both in the same key, and a variety in sentiment is brought out by singing the second verse to tender Olmutz, while the first and closing verses exult in brilliant Alexander. In prayer meeting try giving to a special row of worshippers or to a group of girls one or more verses, while the whole company roll out the refrain. Or, if one or two good singers happen to be together, let them take the solo parts or duets, as in Holbrook's arrangement of "Jesus, lover of my soul." I am persuaded that there is much light yet to break forth out of the hymn-book.

C. M. S.

A "BEWILDERED" BISHOP.

Bishop Lawrence's address before the Boston Congregational ministers, Feb. 19, was felicitous and unexceptional from the point of view of denominational courtesy. The bishop was as free from airy assumption as Dr. Brooks, his predecessor. The points of contrast between the two men are more numerous than those of comparison. It would be unfair to emphasize these dissimilarities. The new incumbent should have a chance to grow into the larger place which he is called to fill.

Not in a spirit of criticism, but of suggestion, attention is called to one word which he reiterated. Speaking of the time in which we live, its social, civil and theological perplexities, he said, "We are bewildered." Again and again he repeated the phrase. And if, without seeming to be severe, the writer can state an impression formed in his own mind, as well as that of many others, the bishop was really an illustration of his own utterance, so far as conveying any adequate plan or remedy for the ills appreciated. After we have given full credit for an honest confession of difficulties and made due allowance for conscious hesitation as to how best to meet them, there remains a sense of sadness in the bishop's confession, "Bewildered." This is the utterance of a great leader, of a great church! The ills of our seething, complex life recognized! The forces of evil organized, aggressive, dominant! The Church of Christ, at least one branch of it, declaring, through a chosen leader, "bewilderment."

Does this confession represent the Church of Christ as a whole? Is it bewildered? Would the leaders of that unique organization now assembled in our city, the Salvation Army contingent, make such a confession? Would Jesus Christ, if He were here and saw conditions as we see them, talk of bewilderment?

Such a confession does not represent me. I hope it does not the denomination to which I belong. Such a confession seems impotent and un-Christian. The Bible never makes that

confession. Who ever thought of Christ as bewildered? He was "surprised" and "grieved" and baffled, but He never gave the impression that He had not an adequate and immediate remedy for the worst of the world's woes. With such a Saviour, such a gospel and such proofs of its efficacy, why should we ever speak of confusion or acknowledge our impotence? It is only as we seek for new specifics and fail to apply an unadulterated gospel that we begin to confess weakness.

W. H. A.

TOO MUCH OF AN ORDEAL.

If the custom of examining candidates for admission to our churches by means of answers to printed questions is to prevail, it is to be hoped that the list submitted last week will not be taken as a model. The first five questions ought to be compressed into two. The statement of what Christ came to do embraces but a part of His mission. Moreover, no church has a right to make any one theory of the atonement a test of an applicant's faith, as is done in the question, "Do you believe that Jesus Christ came into the world to bear the penalty of the law?" The questions are needlessly repetitious, and do not cover the essential points of doctrine held by our churches. If the church has a creed, any printed statement should have some reference to that creed; if it has no creed it can make a better one than that of the questions.

After all, the oral examination has overwhelming advantages over those suggested. The question objected to "When were you converted" or, better, "How long do you believe yourself to have been a Christian?" is a far better beginning than the plan suggested. Such a plan is inflexible, fragmentary and gives no contact with the candidate, which is, or ought to be, the most important test of all.

H.

RECOGNIZING MEMBERS WHO COME WITH LETTERS.

We hope we do not fall behind Dr. Parker in his reverence for the church universal, but to our mind there is a decided advantage in some form of public recognition of persons bringing their letters from other churches. It in a measure introduces them to their fellow-believers of the local church with whom they enter into covenant. However, we leave Dr. Parker to argue his own case.

There is one feature of the new order of service for the reception of members into the church, printed in the *Congregationalist* Feb. 22, to which I would respectfully take exception. That appears in the provision that persons bringing letters from other churches shall either "come forward" or rise to renew their vows, etc.

Such persons do not then, in any proper sense of the term, unite with or enter the church. They are already members in it in good and regular standing. Their letters are simply credentials commending them to local fellowships where they may reside. We believe, or ought to believe, in the church universal and in its unity. The churches in Hartford and in Boston are members of one great body, members of one great house. A member of the church in Boston is a member of the church elsewhere. Wherever he enters the church he enters into its entirety and not merely into one local church. It is enough to receive the letters of such persons as bring them from other churches, and in the most informal way to recognize and greet the bearers thereof as brethren or sisters in the great household of faith. A simple vote of the local church is sufficient to enroll them therein and to invest them with the privileges of the local church.

I am aware that this article of the new order may be interpreted in accordance with this view. But it may be and is most likely to be otherwise interpreted and acted upon. We have no right to seem to impose upon or require of members of the Church of Christ new confessions, new covenants, or any renewal of the initiatory rites when, removing from place to place, they simply change their local membership. We ought, more and more, to cultivate the idea of the church universal and a respect and honor of the rights and privileges of membership therein. Our local admissions are only so many doors of entrance into one great cathedral church.

Hartford.

EDWIN P. PARKER.

"OLDEST PASTORS IN SERVICE."

We indorse this suggestion. Our honored and beloved fathers in the ministry should

give their younger brethren the benefit of their long and wide experience.

A new and interesting feature in the *Congregationalist Handbook* for 1894 is the list of fifteen of the oldest pastorates in the Congregational denomination. Ten of these pastors labor singly in their work; with five are colleague pastors.

This list in the Handbook prompted me to look over the Year-Book for 1893 for further information. I find that among the 5,140 Congregational churches twenty-six pastorates exceed thirty years in length—one in about two hundred. Of these there are ten in Massachusetts, six in Connecticut, three in New York, and one each in Maine, New Hampshire, Vermont, Ohio, Illinois, Iowa and Wisconsin. Is not this a smaller proportion than has been wise or well for both the ministry and the churches? From what I have seen and know of long pastorates, not only in the Congregational but in other denominations, I have large confidence in the excellent results of such extended terms of service.

Would it not prove to be an interesting series of articles if some of these older pastors were to furnish the *Congregationalist* with sketches of experiences and conditions that are distinctive features of long pastorates alone, of outcomes and fruitage and harvest that for their full ripening require, some of them, more than five, or ten, or fifteen years, and some of them more than twenty or even a quarter of a century of years? Were these results more definitely and widely realized, there would be stronger reluctance to dissolve the pastoral relation for minor causes and a more earnest mutual agreeing by both pastors and peoples that it shall be long and well maintained.

There has been a singular lack of the records of pastoral experience, both in our periodical publications and in our libraries. Dr. Spencer's *Pastor's Sketches*, Dr. Wisner's *Incidents in the Life of a Pastor*, and the stories of *Sunny Side and Shady Side* of forty years ago comprise, I think, the most of that which has been published on the subject. Very much that is interesting and instructive and impressive has had no outside expression.

SAMYD.

HOW HE GAVE UP TOBACCO.

This interesting recital of personal experience concerns a gentleman now prominent in the church life of the Pacific Northwest:

I began to use tobacco when about thirteen years of age, and never had a thought that it would be injurious or that I was contracting a habit that I could not break off at any time. I continued its use, often trying to break off, until thirty-five, when I became a Christian. I then began to feel that I ought to be free from every bad habit and ought not to use tobacco, more especially after I became superintendent of a Sunday school. I tried again and again for ten years, but failed every time. At last, finding that my health was being seriously impaired from the effects of tobacco, I said I will make one more effort beginning Jan. 1. It was a miserable failure. I then said I cannot do it—no use to try again. I must acknowledge myself a slave to the habit. It cost me much sorrow and many tears, but I felt I must do something; that I could not expect to live long without help some way. At last the thought came to me that I could and must use less. I will go without as long as I can, and when I can't go any longer I will take just a little, with no thought of ever giving it up entirely. So I started one morning on that plan and got along until breakfast time without taking any. After breakfast I went on again, expecting to take some after an hour or two, but whenever the thought came to take some I said not yet, I can stand it a little longer without it, and so worked on until noon. After dinner I went on as in the morning, putting off the time a little longer before indulging, and thus passed the day. I had lived one whole day without tobacco, which was more than I had hoped or expected to do again. The next day I started in again on the same plan with the same results. Whenever the desire came to take some I dismissed the thought as soon as possible, saying not yet, I can stand it a little longer, and so I never allowed myself to think about it, and dare not even to this day. If I could not control the habit I could my thoughts, and I learned that a person never wants what he does not think about. So I went on from day to day for two or three weeks, gaining a little every day; then I discovered that in all this time I had not hankered for tobacco as I had formerly when trying to break off.

I then felt that this is the work of the Lord. He is showing me how I can overcome this thing without a resolution or will power, which I felt I had lost, although I had never asked the Lord to help me by praying about it. I had suffered much from the effects of tobacco—indigestion, headache, insomnia, heart trouble, etc.—during all the years I was indulging, until I was forty-five years old. I

had never enjoyed really good health in all that time. Since then it has been improving, till now I am in my seventy-second year and have excellent health and enjoy life much better than when I was young. I know there are many Christians that would abandon the practice if they thought or believed they could succeed, but, like myself, have tried many times and failed. To such let me say you can be delivered if you really desire it.

A POINT ON THE LABOR QUESTION.

A correspondent expresses his satisfaction with the editorial in our issue of Feb. 8, on Labor and the Church, and adds these suggestions:

Two great delusions on the question of capital and labor underlie much of the error that prevails among the laborers and captivates some educated persons who ought to know better.

1. That labor produces everything. If so, there is plenty of labor now and it ought to produce something. What does labor earn in a country devoid of capital? Even Fourier gave a place to capital and skill.

2. Overrating the importance of accumulated wealth and underrating the importance of annual production. With great respect for the ministry, I think many of them easily get erroneous ideas of labor and capital. There is a complaint about the sugar trust. Never till recently could I buy refined sugar under 9 cents. Now it is 4½ and 5 cents.

ESTIMATES OF MEN.

WALT WHITMAN.

Walt Whitman was the self-chosen representative of what may be called the era of the slouch hat in American life and literature. The time was one when the citizens of the greatest republic that the sun ever shone on were more thoroughly assured of their mission in the world than they have ever been since.

... The era of the slouch ended in civil war. ... He is like many of the great poets in this, that he stood on the boundary between two diverging forms of civilization. His whole claim to perpetuity of renown will depend on the truthfulness of the picture which he set forth of that vanished age for which he spoke. As to his prophetic insight, let the next century decide.—*New York Tribune*.

GROVER CLEVELAND.

Personally, a most simple, unaffected and agreeable man. Officially, he is suspicious and unsympathetic to an extraordinary degree—more so than any occupant of the White House I can recall, more so than Mr. Buchanan, of whom it was said that, when he tried, he had the most winning way of making himself hateful of any man of his time. Mr. Cleveland is a brave man, but he is not braver than all other men. He is an honest man, but he is not more honest than all other men. Yet sometimes he seems to think himself so, and, as much of the information on which he has to act must come to him at second-hand, he does not make sufficient allowance for mis-

takes. ... He is a hard-working, painstaking man—a pretty good judge of men, too—and I do not believe a more conscientious man ever had the disposition of the patronage. But his point of view is that of the master, not of the leader, that of the egotist, not of the philosopher or statesman.—*Col. Henry Watterson*.

HENRY WARD BEECHER.

He was a great minister—wise, sympathetic, mindful, with that gift of remembering faces and names and circumstances after any lapse of years which is to most people above the finest words of flattery. But as he lived on into an age of new intellectual forces, his lack of system took its revenge. He was not so much an intellectual as a moral and emotional force, and he had no tests by which to try the ideas of the new age, and he had not schooled himself in habits of systematic thought. And so, in the judgment of thinkers, he gave himself away too much to Herbert Spencer and the moderns, and preached side by side a spiritual experience and a doctrine which in great measure would have discredited that experience. One great teacher of today has been described as "an agnostic who happens to have had a spiritual experience"; and Beecher, holding less and less of the historical doctrine of the church, drew his preaching from his experience. And whilst we admire the fertility and eloquence of his later work, we must recognize that the later years were justly years of declining influence.—*Christian Leader (Glasgow)*.

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Is absolutely necessary
After the Grip

Or after Diphtheria, Pneumonia, Typhoid Fever, Scarlet Fever or other serious disease.

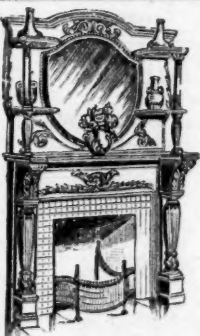
Hood's Sarsaparilla

Possesses just the elements of strength for the body and vitality and richness for the blood which will bring back robust health and literally

Put You On Your Feet

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HOOD'S Sarsaparilla CURES.

Hood's Pills cure Constipation by restoring the peristaltic action of the alimentary canal.



IN LATITUDE 42½ N.

Aristotle said that courage consisted in being afraid of the right person. The thing to fear in this latitude is the roaring, over-heated furnace, fed by the brainless labors of a choreman at \$15 a month, including errands.

There is no use in trying to civilize the furnace or regulate the choreman. The best plan is to supplement the furnace by open fires. They purify the air, ventilate the apartment, modify the temperature, and impart a beauty of health no less than a beauty of furnishing.

With every open fireplace there must come a wood mantel. You would be honestly surprised if you knew

how fine a mantel, with overmantel complete, we sell for \$14.00 to \$18.00.

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{ NEAR NORTHERN R. R. STATIONS.

THE BUSINESS OUTLOOK.

It is a good sign for our own industries that the trade outlook abroad is improving. This is especially true in England, where the number of workmen out of employment at the end of January was much smaller than at the close of December and even smaller than at the close of January, 1893. Much greater activity is reported in the shipbuilding districts, and generally the iron and steel trades are much better employed. The woolen trade, also, is better, and generally a more hopeful feeling is evident. The cotton industries of the Lancashire district are an exception to these generally favorable statements, but there the cause is specific and well understood. It is the fall in silver and demoralization of exchanges with the silver currency nations and consequent disturbance of export trade. Europe, and England more severely than other nations, has suffered for years with an industrial depression not unlike in extent that of this country. It is a favorable symptom for all nations that recovery can be distinctly shown in Europe.

At home the trend seems for the moment toward better times. Still, the dominant features of the situation vary so from week to week that it is hardly possible to feel sure of the course of events for even a week ahead. It is satisfactory to note the increasing resumption of work at mills, and there is a better movement and steadier prices for farmers' products in the West. A slow decrease in the number of failures reported to the mercantile agencies is another encouraging sign. Bank clearings are small, and were it not that they exhibit the conclusion of transactions entered into during weeks now long past, the large decreases reported would be extremely discouraging.

The railroads are still suffering from a dearth of traffic, and gross earnings, like the bank clearings, are far from satisfactory. The net earnings are, however, much better. By severe economies the expense accounts have been cut to an extent exceeding even the losses in gross earnings, and stockholders and bondholders are taking new courage over this turn of affairs. An export of \$1,260,000 gold during the week from New York has been a special transaction and of no significance. Others are expected to follow, but not in amounts large enough to alarm anybody.

A further decline in silver to a new record accentuates the harm, possible as well as actual, which the low price of this metal is working. A temporary success of the unsound silver partisans at Washington, further delay on the tariff, demagogic attacks on corporations at the State House in Boston, again remind the business community of the constant danger to which it is exposed from legislative disturbance.

"THE WAY OF THE WICKED" TURNED "UPSIDE DOWN."

Once in a while the children of light are as wise in their generation as the children of this world. While the ethics of the following ransaction may be questioned by some, many will see in it a special providence. A girl—she was scarcely more than that—sinned against and sinning, reached the point where comes the temptation to commit one crime in order to cover up another. The address of a reputed physician in Boston was obtained, one of the sort that pride themselves on benefiting humanity by committing a crime against nature. A letter was forwarded to his address, which, however, fell into the hands of another of the same name. The latter did not learn his mistake before the nature of the epistle was revealed to him, but then he immediately set about to thwart the proposed plan which might possibly cost the girl her life. He knew a Christian woman who, he was sure, would co-operate with him, and, replying to the letter which had come into his possession, bade the girl come to the city and

proceed to a certain house, the home of the woman referred to.

Thus far everything worked well, but the devil evidently was not willing to surrender his claim so easily, and the girl was met on her arrival, not by an agent of the Travelers' Aid Society but, accidentally, by a stranger, ready to answer her inquiries, who proved to be the emissary of a house of ill fame. Having learned her destination, and, of course, ignorant of any of the circumstances connected with her coming, he called that evening at the house where she was safely sheltered on the plea that he was a personal friend. But his falsehood was so transparent that the good woman of the house refused him admission. Of course the girl was speedily informed of the stratagem by which she was in the care and keeping of a motherly Christian instead of in the hands of an unprincipled doctor, and when the enormity of the crime she proposed to consent to was shown her she readily agreed to remain where she was. Her future depends now upon God, the saintly woman who has her in charge and upon the aid which God's people extend to her.

R. B. T.

HAVE YOU CATARRH?—There is one remedy you can try without danger of humbug. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for a trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage, 4 cents. Judge for yourself. Mention this paper.

THE STAGE AND THE PULPIT.—An interview was recently obtained the same day by a noted journalist of a leading divine and an actress of conceded ability and popularity. Both noticed the journalist to be suffering from cold and cough, and in extending their sympathies both happened to mention the same, and a well-known, remedy—ADAMSON'S BALSAM. The moral is obvious.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story of its merit. Hood's Sarsaparilla cures.

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are they getting proper care? Our pamphlet on investments may help you make principal safer and interest larger. It is sent free.

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OFFICE, NO. 119 BROADWAY.

Eightieth Semi-Annual Statement, July, 1893.

CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund.....	4,225,692.00
Reserve for Unpaid Losses, Claims and Taxes.....	880,941.73
Net Surplus.....	1,009,548.33
CASH ASSETS.....	\$9,116,182.11
SUMMARY OF ASSETS.	
Cash in Banks.....	\$193,631.78
Real Estate.....	1,569,781.37
Bonds and Mortgages, being first lien on Real Estate.....	608,759.27
United States Stocks (market value).....	1,408,530.00
Bank and Railroad Stocks and Bonds (market value).....	3,573,455.00
State and City Bonds (market value).....	891,882.74
Loans on Stocks, payable on demand.....	121,000.00
Premiums uncollected and in hands of Agents.....	718,905.67
Interest due and accrued on 1st July, 1892.....	36,816.18
TOTAL.....	\$9,116,182.11

D. A. HEALD, President.
J. H. WASHBURN, Vice-Presidents.
E. G. SNOW, Jr.,
W. L. BIGELOW, Secretaries.
T. B. GREENE.
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NEW YORK, July 11, 1893.

Financial.

The Swiss Referendum

provides for submitting to the people proposed legislation for their approval or rejection. The

Massachusetts BENEFIT LIFE ASSOCIATION

has been submitted to the people, and has been endorsed by them in the most emphatic manner.

The Largest and Strongest Natural-Premium Insurance Co. of New England.

\$5,000.00 a day paid to beneficiaries at 60% of usual cost.

The **NEW POLICY** of the Massachusetts Benefit Life Association has no superior. It gives **Cash Dividends, Cash Surrender Values, Paid-Up Insurance**, and other desirable options.

Splendid Openings for Energetic Men to Act as Special, General and State Agents.

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23 Years' Record.
\$20,250,000 REPAID.

The best time in 14 years to make mortgage investments. No competition. Choice of securities.

Many People

Are making inquiries for a safe investment of funds now lying idle in banks and savings institutions.

TO SUCH

we heartily recommend our

First Mortgage Farm and City Loans,

bearing 6% and 7 per cent. interest, payable semi-annually. For safety and promptness in paying interest and principal they are unsurpassed. Send for list. References upon application.

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Capital, \$500,000. Surplus, \$290,000.
INCORPORATED 1872.

This old and prosperous company continues to issue its Debenture Bonds in sums of \$200, \$300, \$500 and \$1,000 each.

These bonds are amply secured by

First Mortgages on Real Estate,

\$105,000 of such mortgages being deposited for the security of each series of **\$100,000** bonds.

The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by **FREEMAN A. SMITH, Agent.**
Office, 31 Milk Street, Boston, Room 22.

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Equitable, Jarvis-Conklin and other Mortgages

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NOTICE.

HOLDERS of Bonds, Series X., of the Iowa Loan & Trust Co. of Des Moines, Io., are hereby notified that they are called for payment March 1, 1894. Holders wishing to exchange for the 5% per cent. bonds of the company can do so now through the Boston agent, Freeman A. Smith, 31 Milk Street, Room 22.

Perfect Baby Health

ought to mean glowing health throughout childhood, and robust health in the years to come.



When we see in children tendencies to weakness, we know they are missing the life of food taken. This loss is overcome by

Scott's Emulsion

of Cod Liver Oil, with Hypophosphites, a fat-food that builds up appetite and produces flesh at a rate that appears magical.

Almost as palatable as milk.
Prepared by Scott & Bowne, N. Y. All druggists.

Teeth Insurance

Wonderful how the daily use of PROPHYLACTIC TOOTH BRUSH will save the teeth. It cleans them, is the reason. Universally approved by dentists. Sold everywhere, or 35c. by mail, postpaid.

A handsome and instructive little book free on request.
Florence Mfg. Co., Florence, Mass.

You Dye in 30 minutes

Turkey red on cotton that won't freeze, boil or wash out. No other will do it. Package to color 2 lbs., by mail, 10 cts.; 6, any color—for wool or cotton, 40c. Big pay Agents. Write quick. Mention this paper. FRENCH DYE CO., Vassar, Mich.

Ada Rehan in silver.

After thorough tests of many articles the owners of the SILVER STATUE exhibited at the World's Fair have decided to use

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ELECTRO-SILICON POLISH

exclusively, for cleaning and polishing the Statue, the most valuable piece of silver in the world.

Trial quantity for the asking or box post-paid, 15 cts. It's sold everywhere.

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Miss Maria Parloa

Strongly Recommends the use of

Liebig COMPANY'S Extract of Beef

and she has written a neat COOK BOOK,

which will be sent free on application to Dauchy & Co., 21 Park Place, New York.

BOSTON MINISTERS' MEETING.

President S. H. Lee last Monday morning showed how important a factor is the French Protestant College at Springfield in the problem of Americanizing and Christianizing the mass of French Canadians who are flooding New England today. They settle in colonies, the one in Lowell numbering 600, and have their own church, school, editor, lawyer and doctor. As a rule they are Catholics, who have grown up without the Bible, of slight intellectual attainments and with feeble command of their mental powers. They will not go to the public schools and in intelligence are 300 years behind our collegiate institutions. It is difficult to arouse in them a desire for higher education, but when once this has been done their powers begin to develop. Few students enter the college younger than twenty-five, but by a preparatory department recently established for boys of twelve it is hoped to save at least ten unproductive years in many lives.

When these people first come among us they laugh at the idea of becoming Americanized, expecting to keep their own language and religion as they have done in Canada. But Christian education is a great Americanizing force, and the French Protestant College is its chief agent among this class in New England. Abroad nearly all denominations have missions among the Roman Catholics, there being fifteen different organizations to preach to them in Spain alone, while in America there is no organized effort in their behalf. Yet there is no class of converts who appreciate the gospel as those do who come from Romanism to Christianity. President Lee looks upon this tide of immigration as an opportunity rather than a calamity, and urged the churches to be alive to its importance and promise. He desires opportunity to present his work in the churches, and pleaded for their prayers and gifts. At the close of his remarks Rev. C. B. Rice spoke heartily of the work.

DEFINITIONS.

FAME: Politeness to newspaper men.

CANT: The use of cooled cinders in place of glowing coals.—Joseph Cook.

A MATTER OF OPINION: Any proposition the contrary of which can be maintained with probability.

A SAINT: A soul so condensed as to be a power. It does not spread over a vast expanse, like a sea; it tumbles over a ledge like Niagara.—Rev. David Swing.

AN IMPRESSIONIST PICTURE: A dash for the sky, a smear for the mountains, a sweep for the meadow, a dot for the farmhouse, two wiggles for a fence, and all is over.—F. Hopkinson Smith.

SOCIALISM: A combination of efforts and theories tending to establish among the whole of mankind, by various modes of restriction, the greatest possible equality of wealth or misery.—A. Benaigue.

AN INTELLIGENT MAN: One who enters with ease and completeness into the spirit of things and the intention of persons, and who arrives at an end by the shortest route. Lucidity and suppleness of thought, critical delicacy and inventive resource—these are his attributes.—Amiel.

FOR inflammation and pain, try Pond's Extract. Do not be deluded by spurious preparations.

AYER'S THE ONLY Sarsaparilla

ADMITTED

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"Articles that are in any way dangerous or offensive, also patent medicines, nostrums, and

empirical preparations, whose ingredients are concealed, will not be admitted to the Exposition."

Ayer's Sarsaparilla was admitted because it is a standard pharmaceutical preparation, and all that a family medicine should be.

At the WORLD'S FAIR.

IT HAS STOPPED COUGHS AND CROUP

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HAVE YOU TRIED IT FOR YOURS?



It is a simple, yet very efficient remedy. Affords relief in Asthma—sometimes curing it. Contains no opium. Specially good for children.

ALL DRUGGISTS.

PRICE 35 CENTS.

ELY'S CREAM BALM

CATARRH

I had Catarrh so bad there were great sores in my nose, one place was eaten through. My nose and head are well. Two Bottles of Ely's Cream Balm did the work. C. S. McMullen, Sibley, Mo.



A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail. ELY BROTHERS, 56 Warren Street, New York.

Our Mothers Say:

Comfort

Powder

Cures Eczema, Chafing, Pimples, Itching, Infant Chafing, and Scalding. Salt Rheum, Burns, Sunburn, Tender Feet, and Scalding. Send 4c. in stamps for sample. Sold by druggists. Price, 50 cents per box, postage paid.

COMFORT POWDER CO., HARTFORD, CONN.
COMFORT SOAP, the Best Baby Soap, 25 cents a cake.

USE DURKEE'S SALAD DRESSING

THE MISSIONARIES AND HAWAII.

In the desire to shield the administration many journals have aspersed the characters of the missionaries who made Hawaii all that it is today and of their sons and daughters who are the vertebral column in the provisional government. Senators Morgan, Sherman, Frye, Dolph and Davis, the majority of the Senate Hawaiian committee, in their report, submitted last week, have this to say respecting the facts in the case:

Civilization and constitutional government in Hawaii are the foster children of the American Christian missionaries. It cannot be justly charged to the men and women who inaugurated this era of humanity, light and justice in those islands that either they or their posterity or their followers, whether native or foreign, have faltered in their devotion to their exalted purposes. They have not pursued any devious course in their conduct, nor have they done any wrong or harm to the Hawaiian people or their native rulers. They have not betrayed any trust confided to them, nor have they encouraged any vice or pandered to any degrading sentiment or practice among those people. Among the native Hawaiians, where they found paganism in the most abhorrent forms of idolatry, debauchery, disease, ignorance and cruelty seventy-five years ago, they planted and established, with the free consent and eager encouragement of those natives and without the shedding of blood, the Christian ordinance of marriage, supplanting polygamy; a reverence for the character of women and a respect for their rights; the Christian Sabbath and freedom of religious faith and worship, as foundations of society and of the state; universal education, including the kings and the peasantry; temperance in place of the orgies of drunkenness that were all-pervading; and the separate holdings of lands upon which the people built their homes.

In doing these benevolent works the American missionary did not attempt to assume the powers and functions of political government. As education, enlightenment and the evident benefits of civilization revealed to those in authority the necessity of wise and faithful counsels in building up and regulating the government to meet those new conditions, the kings invited some of the best qualified and most trusted of these worthy men to aid them in developing and conducting the civil government. As a predicate for this work they freely consented to, and even suggested, the giving up of some of their absolute powers and to place others under the constraint of constitutional limitations. They created an advisory council and a legislature, and converted Hawaii from an absolute despotism into a land of law. The cabinet ministers thus chosen from the missionary element were retained in office during very long periods, thus establishing the confidence of the kings and the people in their integrity, wisdom and loyalty to the government. No charge of defection or dishonesty was ever made against any of these public servants during the reign of the Kamehamehas, nor indeed at any time. They acquired property in moderate values by honest means and labored to exhibit to the people the advantages of industry, frugality, economy and thrift.

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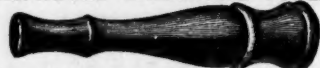
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EDUCATION.

— Rev. J. P. Coyle of North Adams, Mass., begins this week a course of six lectures before the school of applied Christianity at Iowa College on the Holy Spirit as a specific, historical and social force.

— The degree of LL. D. has been conferred upon President Slocum of Colorado College, President Harper of the University of Chicago, President Gates of Iowa College and Rev. Dr. J. T. Duryea of Omaha by the State University at Lincoln, Neb. Amherst College conferred a similar degree upon President Slocum last spring.

— Secretaries Lamont and Herbert have decided that there shall be no more football contests between the cadets of Annapolis and West Point Academies.

— Harvard University accepts the resignation of Prof. G. M. Lane, for forty-three years professor of Latin. He has been elected professor *emeritus*, and will receive a salary of \$3,000 per year as such.

— The Indian Training School at Carlisle, Pa., last week conferred diplomas on nineteen Indians, representing ten tribes. Addresses were made by the commissioner of Indian affairs, the superintendent of Indian schools and by four Indian chiefs. Two of the graduates are from Alaska.

— Maj.-Gen. O. O. Howard gave last week to the pupils of the Misses Gilman school, 324 Commonwealth Avenue, Boston, a thrilling account of some of his experiences in the war. When he graduates from the service of the army next November he intends to devote his time to writing some memorials of the Civil War.

— Oberlin College has appointed James R. Severance of Chicago as treasurer in place of Gen. G. W. Shurtleff, who resigned some time ago and has now been elected a trustee. Washington's Birthday has become one of the eventful days in the college and the exercises this last year were particularly interesting. In the forenoon a memorable oration was delivered to a crowded audience by Dr. Brand upon the Battle of Gettysburg, in which he himself participated as color bearer in a Connecticut company. Patriotic poems were written by the students and all the services tended greatly to stimulate true conceptions of patriotic citizenship. In the evening the faculty held a reception in Peters Hall, attended by about 1,000 students.

BIOGRAPHICAL.

REV. SAMUEL R. THRALL

Died, Feb. 27, at Boscobel, Wis., in the home of his daughter, wife of Rev. E. W. Jenney, pastor at that place. His age was eighty-three years. A graduate of Middlebury and of Andover, he served for fourteen years in pastorates of Vermont, at Perkinsville, Wells River, Hubbardston and Cuttingsville; and then for seventeen years in Illinois, at Tremont, Bristol, Summer Hill and La Harpe; then for ten years as agent of the American Bible Society, residing at Galesburg. His two sons are Rev. J. Brainard Thrall, about to enter the pastorate at Albany, N. Y., and Rev. W. H. Thrall, superintendent of the C. H. M. S. for South Dakota.

AN OLD SAYING.—There is an old proverb that a short delay often has great advantages, but if any of our readers are delaying the ordering of a wood mantel, under the impression that prices may be lower in the near future, they are making a great blunder. The price of wood mantels today at Paine's warerooms, 48 Canal St., scarcely covers the cost of the materials.

"THE BLOOD IS THE LIFE," runs the old saying, and everything that ever makes part of any organ of the body must reach its place therein through the blood. Therefore, if the blood is purified and kept in good condition by the use of Hood's Sarsaparilla, it necessarily follows that the benefit of the medicine is imparted to every organ of the body. Can anything be simpler than the method by which this excellent medicine gives good health to all who will try it fairly and patiently?

A SPRING STORY.

A Few Things You Ought Surely to do at This Season.

In the spring we feel tired, languid and debilitated. The change from cold to warm weather causes a depression of the vital forces resulting in an inactive state of the stomach, liver, bowels and kidneys. Headache is common, and the blood undergoes changes which greatly debilitate the system.

The complexion is apt to be sallow, and dark circles gather under the eyes. If something is not done to overcome these conditions, they will last indefinitely and may result in severe sickness. Read the experience of the well-known Mrs. A. A. Herrick, of 40 Everett Street, East Somerville, Mass.

"Two years ago I contracted a very severe cold that settled all over my body. My head and left side pained me all the time. I had no appetite and could not sleep at all nights. I was so nervous I thought I would be insane and any work seemed like a mountain ahead of me.

"I would become completely exhausted on the slightest exertion. I was obliged to give up and take to the bed. I lay there several weeks but got no better. I began to fear I should never get well, as nothing seemed to affect me. I was finally advised to use Dr. Greene's Nervura blood and nerve remedy, and did so.



MRS. A. A. HERRICK.

"It seemed to quiet me just as soon as I began using it. Before a week I could rest and sleep through the night and could feel my strength coming back.

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"It also cured me of female troubles which I had been a great sufferer from. It is a wonderful medicine and I cannot say enough in praise of it. I advise any person afflicted with any of these complaints to use it, and I am positive they will get well."

If you want to be perfectly strong and healthy the best possible thing to do is to take this great curer and strengthener. You can be cured quicker in the spring than at any other season. You must take a spring medicine, every one knows that, and Dr. Greene's Nervura blood and nerve remedy is the best and most certain because it always cures.

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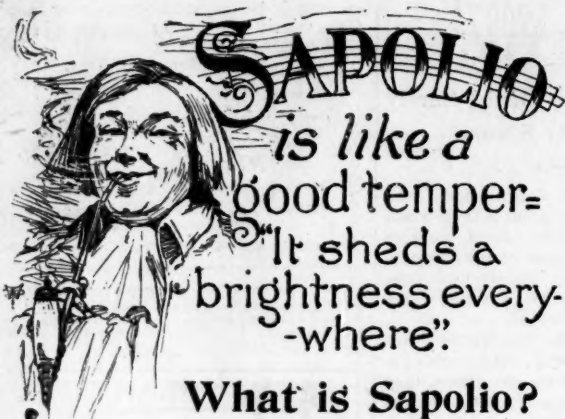
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